Government of Madras

HOME DEPARTMENT (EDUCATION).

G.O. No. 1035, 10th August 1917

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1916–17.

READ—the following papers :—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Madras, the 13th July 1917.
No.—D 398.

I beg to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for 1916–17. A duplicate copy with necessary corrections will be submitted to Government within a week through the Superintendent, Archæological Survey, Madras.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).
Dated—Madras, the 20th July 1917.
No.—D. 409.

I have the honour to submit herewith the stitched proof of my *Annual Report* on Epigraphy with one set of photographs taken during the field season under review.

I request that I may be supplied with 20 spare copies of the report for distribution among my friends and scholars who are interested in Epigraphy.

III

Endorsement of the Superintendent, Archaeological Survey, Madras, No. 364, dated 21st July 1917.

Submitted.

2. The question of conserving the monuments referred to in paragraph 8, part I of the report will be taken up after personal inspection during the next field season.

A. H. LONGHURST,
Superintendent, Archæological Survey.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31ST MARCH 1917.

CONTENTS.

PART I

	PAGE
Office routine—	
Transfer of office	3
Personnel	"
Publication	4
Tours of the establishment	"
The year's work	5
Expenditure and receipts	6
Places examined in 1916–17	7
Programme for 1917–18	"

PAGE

PART I—*cont.*

Office routine—*cont.*

Appendix A.—List of copper-plates examined during 1916–17 8
" B " stone inscriptions copied during 1916 12
" C " " " 1917 70
" D " photographs taken in 1916–17 90
" E " drawings prepared in 1916–17 91
" F " dates calculated by Diwan Bahadur L. D. Swamikannu Pillai. "

PART II

The Nolamba-Pallavas—

Aṇṇayya or Aṇṇiga 106
Dilīparasa or Dilīpa-Nolamba .. .. "
Iṟiva-Nolamba Nolipayya .. .. "

The Chōlas .. .. "

The Chōla-Pāṇḍyas—

Jaṭāvarman Sundara-Chōla-Pāṇḍya 107
Māṟavarman Vikrama-Chōla-Pāṇḍya .. .. "
Sundara-Chōla-Pāṇḍya 108
Jaṭāvarman Śōla-Pāṇḍya .. .. "
Māṟavarman Parākrama-Chōla-Pāṇḍya .. .. "
Their sway over the Kēraḷa country .. .. "

The Pāṇḍyas—

Jaṭāvarman Śrīvallabha 109
Māṟavarman Śrīvallabha .. .. "
Jaṭāvarman Kulaśēkhara I .. .. "
Revenue administration—some aspects of 110
Tiruvāykēḷvi, tirumugam, uḷvari and kaittaḍi documents .. .. "
Māṟavarman Sundara-Pāṇḍya I .. .. "
Māṟavarman Vikrama-Pāṇḍya 111
Jaṭāvarman Vīra-Pāṇḍya .. .. "
Gift for enacting a drama .. .. "
The military classes of Tinnevelly 112
Māṟavarman Kulaśēkhara I .. .. "

The Western Chāḷukyas and their Chōḷa feudatories—

Tribhuvanamalla Mallidēva-Chōḷa-Mahārāja 112
Foundation of the Dēśīśvara temple at Heñjeru .. .. "
Chāḷukyachakravartin Vikramadēva identical with Taila III 113
Tribhuvanamalla Vīra-Sōmēśvara IV .. .. "
Iruṅgōḷadēva-Chōḷa-Mahārāja .. .. "
Bommadēva-Chōḷa-Mahārāja and Jagadēkamalla II 114
Jaina monuments in Madakasira taluk .. .. "
Vīragals .. .. "

The Eastern Chalukyas—

Jayasiṁha I 115
Vishṇuvardhana II .. .. "
Vishṇuvardhana III 116
Vijayāditya I .. .. "
Vijayāditya II 117
Vijayāditya (VI) *i.e.* Amma (II) .. .. "
Karpaṭivrata 118
Kulōttuṅga-Chōḍa II .. .. "
Rājarāja II and the Velanāṇḍu chiefs .. .. "
Genealogy of the Velanāṇḍu chiefs 119
Comparative difference between this and that given in the Piṭhāpuram inscription 120
Mandaḍi family .. .. "
Velanāṇḍu chiefs mentioned in Telugu work Kēyurabāhucharitramu .. .. "
Later Eastern Chalukya king Vishṇuvardhana Mallapa 121

Kākatīyas—

Gaṇapati 121
His copper-plate grant 122
Rudramadēvī .. .. "
The Malkāpuram inscription of her time .. .. "
Kākatīya genealogy 123
Śaiva teachers of the Gōḷaki Maṭha in the Dahaḷa country .. .. .. "
Viśvēśvara-Śivāchārya and his charities 124
Śaivism in the Andhra and the Draviḍa countries 125

PAGE

PART II—*cont.*

Kākatīyas—*cont.*

Sadbhāva-Śambhu and the Kalachuri king Yuvarāja I 126
Sōma-Śambhu the author of Sōmaśambhupaddhati .. .. ,,
Takkaṇa-Lāḍam same as Dakshiṇa-Rāḍhā 127
The Kōṭas .. .. ,,
Kēta II 128
Kēta III .. .. ,,
His son Gaṇapa .. .. ,,
Kōṭa queen Vennaladēvamma .. .. ,,
Parichchēdis .. .. ,,
Building of the Agastyēśvara temple at Guntur by Paṇḍya .. .. .. ,,

Vijayanagara dynasties—

Bukka I 129
Harihara II .. .. ,,
Dēvarāja I .. .. ,,
His son Rāmachandra, ruler of Koṇḍavīḍu .. .. ,,
Sāluva Naraśiṅgayyadēva-Mahā-arasu .. .. ,,
Rāmarāja Viṭṭhaladēva-Mahārāja .. .. ,,
His brother Chiṇṇa Timmayadēva-Mahārāja.. .. .. ,,
Manubōlu family .. .. ,,
Disposal of an outcaste Brahman's property 130
The Travancore chiefs, Vīra-Udayamārtāṇḍavarman and Vīra-Rāmavarman .. ,,
Ravivarman 131
The Nāyakas of Madura .. .. ,,
Rāmarāja-Timmarāja or Tirumala I .. .. ,,
Tāḷḷapākam Tiruveṅgaḷanātha 132
Śrī-Raṅga (II) .. .. ,,

Miscellaneous—

A new copper-plate grant of the 8th century A.D. 132
Gāṇadēva 133
Vaishṇava and Śaiva Maṭhas connected with temples .. .. ,,
Their educative influence .. .. ,,
Disputes between Veḷḷāḷars and the Veḷḷai-Nāḍar community of the Tinnevelly district 134
Separation of the five subdivisions of Kammāḷars in the same district .. .. ,,
Valaṅgai Uyyakkoṇḍār community .. .. ,,
Muhammadan occupation of the Pāṇḍya country 135
The Gōlkoṇḍa king Ibrahīm Quṭb Shāh .. .. ,,
Scheme of land measurement and taxation in the Telugu country .. .. .. ,,
A land-dispute decided by a Muhammadan chief .. .. ,,
The Vāsireḍḍi family .. .. ,,
Vāsireḍḍi Veṅkaṭādri-Nāyuḍu 136
The Mānūri family .. .. ,,
The Honourable East India Company.. .. .. ,,

PART I

The chief event to be noted in the internal administration of the office is its transfer from Ootacamund to Madras. In bringing about this change it has been the chief object of the Government that the Epigraphist should not be cut off from the seat of the University and that the growing number of professors, scholars and students engaged in historical and philological research should come into frequent contact and co-operate with him for mutual advantage. From what has been noted in the sequel it will be seen that these objects have been fairly achieved and it is hoped that there may be greater co-operation and activity on more facilities being afforded by Government for this purpose. The office was opened at Madras on the 1st October 1916 as per G.O. No. 1121, Public, dated 10th June 1916.

Office Routine.

2. The junior assistant Mr. K. V. Subrahmanya Ayyar was granted privilege leave and furlough for one year and three months from 4th September 1916. The place of the Kanarese Epigraphical Student was left vacant as no competent candidate who has taken the degree with Kanarese as his second language was forthcoming until 1st February 1917, when Mr. K. R. Srinivasa Ayyangar who has passed only in the Kanarese branch of the B.A. Examination was appointed on

probation for one year. In G.O. No. 1008, Public, dated 24th May 1916, the Government was pleased to better the position of the three Epigraphical Students by fixing the starting pay of the appointment at Rs. 75, and by promising to raise the grade of their salary to Rs. 100—5—125 after five years of approved service. Messrs. Krishnamachar and Srinivasa Rao who were already confirmed as the Telugu and Tamil Epigraphical Students respectively on the old scale, signed the bond of service contract mentioned in the Government Order quoted above and were allowed to draw their salaries at Rs. 75 from the date of the above Government Order.

A typist having been newly sanctioned by Government (G.O. No. 1008, Public, dated 24th May 1916) Mr. K. Somasundaram Pillai who has passed the intermediate test in typewriting was appointed for the place on the 23rd September 1916.

Publication.

3. At the suggestion of F. J. Richards, Esq., M.A., I.C.S., the Government entrusted M.R.Ry. V. Rangachari, M.A., Assistant Professor of History in the Presidency College, with the work of preparing an alphabetical index of villages noting under each the brief contents of the inscriptions collected until now by the Epigraphical department together with bibliographical and other references wherever these were available. Sanction was also accorded for the entertainment of a temporary typist for seven months from July 1916 to January 1917 to help Mr. Rangachari (G.O. No. 1023, Public, dated 26th May 1916, and G.O. No. 1283, Home (Education), dated 1st December 1916), who has, I hear, just finished his work and submitted the voluminous manuscript to Government.

The final proof of Part V of *South-Indian Inscriptions*, Vol. II, was passed for printing and the part was issued. A good portion of the manuscript for Part III of Vol. III containing texts and translations of nearly 100 old Tamil inscriptions was got ready and despatched to the Press. The remainder of the manuscript still required to complete the part will be sent in due course to the Press. Materials for Part IV of Vol. III which will include the index of the volume, some more Chōḷa inscriptions and the Tiruvālaṅgāḍu copper-plates are also taken up on hand. The Telugu volume of *South-Indian Inscriptions* which is progressing will be issued as Vol. IV of the series and will consist mainly of the inscriptions of Tripurāntakam and a few copper-plate grants from the Telugu country. As the place of the Kanarese Epigraphical Student was not filled up for more than a year, the work of preparing the Kanarese inscriptions for the Press could not be pushed through.

Tours of the Establishment.

4. Myself and my Senior Assistant did not undertake any tours on account of the pressure of the work at office in connection with the publication of inscriptions and the transfer of the office from Ootacamund to Madras and the other preliminaries connected therewith. Consequently Mr. Srinivasa Rao, the Tamil Epigraphical Student, was the only one of my establishment who was available to work out the programme in the Tamil districts. He left Ootacamund on 16th August 1916 and after securing copies of records in the Ambāsamudram taluk, the villagewar survey of which was begun last year by my Senior Assistant and only two firkas finished, and after examining a few places in Tanjore, Trichinopoly and South-Arcot districts returned to Madras on 6th January 1917.

Mr. C. R. Krishnamachar, the Telugu Epigraphical Student, left Madras on 2nd December 1916 and finished the villagewar inspection of the Guntūr taluk collecting as many as 130 inscriptions. He returned to Madras on 14th March 1917.

Mr. Rangarajayya, the acting Kanarese Epigraphical Student, proceeded on tour on his being deputed to copy the inscriptions of the Madakasira taluk in the Anantapur district, village by village. He finished two circles of the taluk and had to reserve the remaining one for next year as his presence was necessary at headquarters where he arrived on 25th February 1917. Thus it will be seen that the touring of the year under review was directed mostly to the villagewar survey. Mr. P. Visvanatha Ayyar, the photographer, was sent on tour independently to take some epigraphical photographs in selected temples and to prepare sketches and photographs of such other objects of archæological interest in these temples as had not already been tackled by the Archæological Superintendent. His sketches include fifty sculptural pannels in

relief representing the lives of the famous Śaiva devotees, decorating the niches in the basement of the Airāvatēśvara temple at Dārāśuram near Kumbakonam. The labels giving their names were noted by Mr. Venkayya in his *Annual Report* of 1908, paragraphs 66 to 68. I intend studying these sculptures on a future occasion along with the lives of the 63 Śaiva devotees and publishing them. During his absence from headquarters from 4th February 1917 to 31st March 1917 Mr. Visvanatha Ayyar has secured 28 photographs and 60 sketches.

The Year's Work.

5. The *Annual Report* for 1915–16 kept me and my establishment engaged until the middle of July 1916. The tours commenced with August 1916 and closed with March 1917 with the result that during the year under review about 462 villages were inspected and at 130 of these were secured 668 inscriptions. The two hundred and thirty-eight inscriptions collected by Mr. G. Venkoba Rao in the Ambāsamudram taluk last year but which had been reserved for examination (vide *Annual Report* for 1916, Part I, paragraph 6) during this year, are included in Appendix B. To these are added the remaining records secured from Ambāsamudram by Mr. Srinivasa Rao, those of the Guntūr taluk and those of the Madakasira taluk (Anantapur district). Inscriptions copied from miscellaneous villages in the districts of Tanjore, Trichinopoly and South Arcot are reserved for examination next year.

Stone inscriptions examined during the year under review mostly consist of Pāṇḍya epigraphs from the south and some are dated in the reigns of the Chōḷa-Pāṇḍya viceroys, who were first appointed by the great Chōḷa conqueror Rājēndra-Chōḷa (I) for the protection of the Pāṇḍya country which was evidently then absorbed into the Chōḷa empire. The Telugu inscriptions supply some further information over that of last year about the local chiefs who ruled as Kākatīya subordinates in the Telugu country. A few of these records belong to the ruling family of the Kākatīyas and of these latter the one of great interest is that of queen Rudrāmbā found at Malkāpuram in the Guntūr taluk, Guntūr district. The charities recorded in this inscription, which among others included the founding of a college, a hospital, a maternity and a Śaiva *maṭha* are noticed *in extenso* in Part II below. Two records from Penumūli in the same taluk, of about the 13th century A.D., are of some antiquarian interest inasmuch as these give us sketches of the standard cubits used in measuring fields and house-sites (No. 131 of 1917). Also the standard span is referred to and marked in No. 1 of Appendix C. These standards of measurements thus sketched out on stone must have been the actual cubit and span of the ruling king or chief as often referred to in the Tanjore Chōḷa inscriptions The Kanarese records in general are too fragmentary. But some of those are of historical value belonging as they do to the early Pallava-Noḷamba and Chālukya periods. The kings of the former dynasty who were contemporaneous with the Gaṅgas seem to have been good sportsmen and to have commemorated the death even of their hunting companions. Noḷambādhirāja it is stated erected a monument for his favourite dog called Pūnaga which hunted a boar and died in the fight (No. 755 of Appendix B).

6. Of the inscriptions examined for other departments one or two deserve specially to be noted. Mr. Longhurst, the Archæological Superintendent, examined the caves and stūpas at Guṇṭapalli, Kistna district, and sent me for decipherment an inscription in Brāhmī characters of about the first century B.C. The accompanying

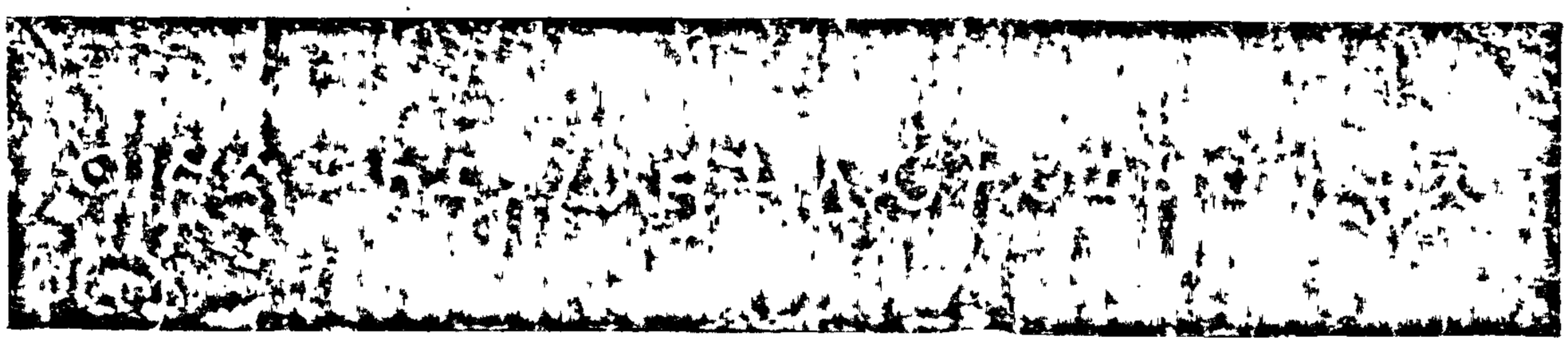


illustration is made from the impressions prepared by Mr. Longhurst. The record has been tentatively read by me—

Thērasa bhayata-Nadasa atēvāsikasa Nādasō(sa) [d]ānaṁ sōvā[naṁ*]. "(*This*) step (*is*) the gift of Nātha, the pupil of the venerable (*bhayata*) [Buddhist] monk Nanda."

Two other inscriptions received from the same officer were photographs taken by F. G. Butler, Esq., I.C.S., Special Assistant Agent, Koraput, Vizagapatam district, in connection with the antiquities of Kondakamberu in that district. They register the founding of a Śiva temple called Nīlakantha in A.D. 1381 by Ambikā, the wife of Pāṇḍu-Śiṅga. An inscription from Udayagiri (Nellore district), not included by Messrs. Butterworth and Venugopaul Chetti in their volume of Nellore Inscriptions refers to the digging of a step-well on the road to Vijayanagara, by a certain Timmarasayya in A.D. 1570. This was also examined for the Archæological Superintendent. Iconographical notes on photographs from Śrīśailam sent by the same officer may also be mentioned among the items of miscellaneous work done during the year.

7. The chief interest however attaches to the large number of copper-plates of which the more important ones were secured through the kindness of Messrs M. Ramakrishnakavi, M.A., A. Rangaswami Sarasvati, B.A., M. Kalidasu, B.A., B.L., High Court Vakil, Guntūr, and Tarini Charan Rath, B.A., District Munsif, Aska. All these plates will be noticed in Part II with reference to their bearing upon the history of the Eastern Chāḷukya kings. Nos. 17, 18, 20 and 21, however, which were secured through the Tahsildars of Madakasira and Dharmavaram are forgeries evidently of a period when the Anantapur district came directly under the British rule

Appendix A includes 24 copper-plates examined during the year. Appendices B and C give detailed extracts of the stone inscriptions examined and transcribed. The collection of photographs and sketches appear in Appendices D and E, while Appendix F contains the astronomical verifications of dated records and notes thereon by Diwan Bahadur L. D. Swamikannu Pillai. Tentative transcripts of all the inscriptions included in Appendices A, B and C have been made. Index tickets for the collection of last year have been drawn up and the transcripts distributed into the several files dynastically and chronologically.

The Government in their Memorandum No. 4399/15-4, Public, dated 21st June 1916, asked me to take up the examination of the gold coins forming part of the Kodur treasure trove from 1st October 1916. The coins numbering as many as 16,586 were received on the 13th December 1916 and my report on them was sent to Government on the 10th February 1917. Mr. Srinivasaraghava Ayyangar, M.A., the Archæological Assistant in the Museum, was of very great help to me in sorting and identifying these coins.

8. As regards conservation I can only mention the Jaina images at Niḍamarru and Vuṅguṭūru and a mound called Bhīma-liṅgam-dibba at Tāḍikoṇḍa, all in the Guntūr taluk of the Guntūr district. The only temple in the Ambāsamudram taluk which deserves the attention of the Archæological Superintendent on account of its sculptures and inscriptions is the one at Tiruvālīśvaram.

9. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1916-17—

Expenditure.

	RS.	A.	P.
Assistant Archæological Superintendent	5,775	0	0
Establishment	8,932	2	5
Temporary establishment for index	140	0	0
Assistant Superintendent's travelling	154	4	9
Establishment travelling	1,906	13	9
Contingencies	4,061	9	7
Total ..	20,969	14	6

Receipts.

	RS.	A.	P.
By sale of photographs	2	0	0
By sale of old furniture, etc...	137	14	0
Total ..	139	14	0

10. Stone inscriptions copied at the following places are registered in Appendices B and C.

I. *Anantapur district.*—Thirty-nine * villages in the Madakasira taluk.
II. *North Arcot district.*—Tirupati.
III. *Guntur district.*—Fifty † villages in the Guntūr taluk, Jaṭapalle and Mādipāḍu.
IV. *Tinnevelly district.*—Thirty-eight ‡ villages in the Ambāsamudram taluk.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1917–18.

Number.	Name of the village.	District.	Nature of the Archæological remains or the work proposed to be done.
	A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.		
1	Ākumalla	Kurnool	Reported to contain inscriptions.
2	Ālattūr	South Arcot	Reported to contain old temples with inscriptions.
3	Āvūr	North Arcot	Contains many inscriptions.
4	Ayyampāḷayam	Do.	Reported to contain inscriptions.
5	Bāradamaṅgalam	Salem	A stone with inscription.
6	Brahmadēśam	South Arcot	Reported to contain inscriptions.
7	Chittoor	Chittoor	Rock inscription.
8	Conjeeveram	Chingleput	Many inscriptions not copied in previous years.
9	Dādāpuram	South Arcot	Reported to contain inscriptions.
10	Erraguḍi	Kurnool	Do. do.
11	Ghaṇṭasāla	Kistna	Do. do.
12	Ilavampaṭṭi	Salem	Do. do.
13	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
14	Kattuvappallaipaṭṭi	Salem	Stone in a field containing inscription.
15	Kiḷiyaṇūr	South Arcot	Reported to contain old temples with inscriptions.
16	Kolimigunḍla	Kurnool	Reported to contain inscriptions.
17	Kōyilkuṇṭla	Do.	Do. do.
18	Maḍam	North Arcot	Temple containing inscriptions.
19	Madura	Madura	Temple with inscriptions.
20	Mahābalipuram	Chingleput	To copy a newly discovered inscription.
21	Mahēndragiri	Ganjam	Inscriptions in a temple.
22	Mailavaram	Guntūr	Reported to contain inscriptions.
23	Marakāṇam	South Arcot	Reported to contain old temples with inscriptions.
24	Muṇṇūr	Do.	Do. do.
25	Niśśaṅkadurga	Chittoor	Reported to contain inscriptions.
26	Olagāpuram	South Arcot	Reported to contain old temples with inscriptions.
27	Phuluta	Ganjam	Do. do.
28	Poṇṇēri	Salem	Stone on the road-side contains an inscription.
29	Prattapūr	Ganjam	Reported to contain inscriptions.
30	Rāmatīrtham	Vizagapatam	Inscriptions on a Jaina image.
31	Rēmaṭa	Kurnool	Reported to contain inscriptions.
32	Śakkōḍi	Salem	Do. do.
33	Salem	Do.	Old inscriptions on a boulder in the reservoir.
34	Russelkoṇḍa (Borañgan temple).	Ganjam	Reported to contain inscriptions.
35	Śiṅgavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
36	Śiṅgaperumāḷkōyil	Chingleput	Rock-cut cave with inscriptions.
37	Śūnāmpaṭṭu Villivākam	South Arcot	Reported to contain old temple with inscriptions.
38	Taḍuvāyi	Guntūr district	Reported to contain inscriptions.
39	Tirukaṇḍji	French territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil.
40	Tiramalapāḍi	North Arcot	Reported to contain inscriptions.
41	Tiruvaraṅgam	South Arcot	Temple with inscriptions.
42	Tribhavani	French territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil.
43	Tukkachchi	Tanjore	Reported to contain inscriptions.
44	Uppalūr B.	Kurnool	Do. do.
45	Vēligoṇḍa	Nellore	Do. do.
46	Vippagu West	Kistna	Temple containing inscriptions.
	B.—Places taken from Mr. Sewell's Lists of antiquities or otherwise expected to contain inscriptions of historical value.		
1	Āvaḷūr	South Arcot	....
2	Āyal	North Arcot	
3	Bhadrachalam	Gōdāvari	
4	Kuhaiyūr	South Arcot	
5	Śembēḍu	Do.	
6	Veḷḷūru	Do.	
7	Vriddhachalam	Do.	

C.—Detail survey of inscriptions talukwar.

Guntūr district—Tenāli taluk.
Anantapur district—Hindupur and the remaining firka of Madakasira.
Tinnevelly district—Tenkāsi taluk.

* One hundred and eighty-three other villages were also examined but contained no inscriptions.
† One hundred and two other villages were also examined but contained no inscriptions.
‡ Forty-seven other villages were also examined but contained no inscriptions.

APPENDIX

A.—List of copper-plates examined during 1916-17.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Sub-Collector, Bezwada (Kistna district).	Eastern Chalukya.	Amma (II)	Uttarāyaṇa ..	Sanskrit ..	Deposited in the Government Museum, Madras.	In the Epigraphia Indica.	Records the gift of the village Maṅgallu in Nātavāḍi-vishaya to the Brahman Dommana, at the instance of Kākartya-Guṇḍyana, son of Eriya-Rāshṭrakūṭa and grand-son of Guṇḍiya-Rāshṭrakūṭa of the Sāma[nta]voḍḍi family.
2	M.R.Ry. Velpula Raghavulu, Yeddanapudi (Narasaraopet taluk, Guntur district).	..	....	Śaka 1637, Manmatha, Āshāḍha, śu. 5.	Telugu ..	Returned to the owner.	....	Registers the sale of their mirāśi-inām lands by the brothers Vīrabattuḍu and Yallabattuḍu of Yaddanapūḍi, for ga, 275 (varāhalu). By this the services of blacksmith to the Sircar (government) were transferred to the purchaser Vēlpūri Musalabattuḍu in the presence of 9 witnesses.
3	M.R.Ry. Niraganti Hanumantappa, Isivi (Adoni taluk, Bellary district).	....	....	Śaka 1715, Pramādin, Jyēshṭha, ba. 7, Sunday.	Kanarese ..	Do.	....	Sale of Gauḍika-mirāśi lands by Timmana-Gauḍa and Gōvinda-Gauḍa of Maḍḍiliṅgadahaḷḷi, to Timmaṇa-Gauḍa of Yisibe, together with pasiki, paḷige, mūlavisa, aṅgadi-vīḷyavartane, yīḷige, piñjarru, kaḍārambha, nirārambha, etc., belonging to those lands, for 25 ga (varāha).
4	M.R.Ry. Achyuta Rao Pantulu B.A., Assistant-Inspector of schools through M.R.Ry. Ramakrishnakavi, M.A., Oriental Manuscript Library, Madras.	Kākati (Kākatīya).	Gaṇapatidēva	Śaka 1182, Raudri, Chaitra, ba.[15*] solar eclipse	Sanskrit in Telugu.	Do.	In the Epigraphia Indica.	Gift of the village Garavapāḍu to 50 Brāhmaṇas by Tikka-Chamūpati, son of Dēvarāja who was a minister of the king.
5	M.R.Ry. Ramakrishnakavi, M.A., Oriental Manuscript Library, Madras.	Eastern Chālukya.	[Narēndra-Mṛigarāja] Vijayāditya (II).	Solar Eclipse	Do. ..	Do.	Do.	Registers the grant of the village Tāṇḍivāḍa in Kōnūru-nāḍu-vishaya to the two Brāhmaṇas Vṛiddhamaṇḍa and Dōṇa of the Gautama-gōtra, grand-sons of Vṛiddhamaṇḍaśarman of Vaṅgiparu.
6	Do.	....	Pṛithivī-Mahārāja	46th year, Kārttika, Paurṇamāsi.	Do. ..	Do.	Do.	Gift of the village Tāṇḍivāḍa in Pāguṇāravishaya, to Bhavaśarman of the Kāmakāyana-gōtra who had studied the trisahasravidyā and was a resident of the village Koṇḍamañchi.
7	Do.	Eastern Chālukya.	Jayasiṁha-Vallabha-Mahārāja	Kārttika, Paurṇamāsi.	Do. ..	Do.	Do.	Gift of the village of Niḍuparu in Gaṇḍēruvāṭi (province) to a certain Kāṭiśarman of the Hārīta-gōtra and the Taittirīya-śākhā.
8	Curator, Oriental Manuscripts Library, Madras.	Vijayanagara.	Veṅkaṭapati-Mahārāya ..	Śaka 1512, Vikṛiti, Dhanus, śu. 12, Friday.	Sanskrit in Nāgarī.	Do.	....	The first plate is missing and the writing is very carelessly executed. There are many omissions and mis-spellings. Registers the gift of a village surnamed Veṅkaṭēśapura in the Kōnāḍu district, a sub-division of Ūttukka[ḍu]-Kōṭṭam, to the Śrī-Vaishṇava teacher Tātaya the grand-son of Ēṭūr-Tātarya and son of Śrīnivāsa.

A.—List of copper-plates examined during 1916-17—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
9	From the Superintendent, Government Museum, Madras.	Eastern Chalukya.	Vishṇuvardhana [III] ..	[Śaka] 684 (expressed by the chronogram svadita), Mārgaśira, ba. dvādaśī.	Sanskrit (in Telugu).	Returned to the Museum.	In the Epigraphia Indica.	Registers evidently the renewal of an earlier grant of the village Musinikuṇḍa in Tōṅka-N[ā]tav[ā]ḍi-vishaya to the [Jaina] teacher Kālibhadrāchārya. Ayyaṇa or Ayyaṇa-Mahādēvī queen of Kubja-Vishṇuvardhana was the ājñapti of the grant and the charter was marked with the seal of Kubja-Vishṇuvardhana.
10	Do. do.	Do.	Vishṇuvardhana, son of Vijayāditya.	[Śaka 11]27, . . . Phālguṇa . . .	Do.	Do.	Do.	Gift of the village surnamed Chandrāvuri in Chēṅgūru-nāṇṭi-vishaya to 130 Brāhmaṇas, by the chief Mahādēva of the solar race, whose minister was Mallikārjuna.
11	Do. do.	..	....	..	Nāgarī ..	Do.	..	The Sanskrit language in which the inscription is written is very corrupt. Seems to record the sale of the village Taṭēśvara-grāma and mentions Śilābhañjadēva and some chief (rāṇaka) born in the Nāga family. The characters are of about the 13th century like those of the plates of Daṇḍīmahādēvī (Epigraphia Indica, Vol. VI., p. 136).
12	M.R.Ry. Tarini Charan Rath, B.A., District Munsif, Aska (Ganjām District).	Eastern Gaṅga.	Sāmantavarman, ruler of Śvētaka.	..	Sanskrit (in Telugu).	Returned to the owner.	In the Epigraphia Indica.	Registers that the king from his residence (adhishṭhāna) at Śvētaka, gave the village Vaṭagrāma in Hāmanigōśa-vishaya to Gōvindaśarman of the Bharadvāja-gōtra and the Vājasanēya-charaṇa. The grant was engraved by Padmachandra.
13	Do do.	..	....	..	Nāgarī ..	Do.	..	These two plates (without ring) are written on four sides in two different types of character. The bigger letters (of perhaps a later date) belong to the time of Kalyāṇakalaśa [Nētribhañja] and commence and close like his Gumsūr copper-plates published with text and translation in Journal of Bengal Asiatic Society, Vol. 6, pages 667 to 671. The smaller characters are of the same type as those of the Buguḍa plates of Mādhavavarman and begin similarly (Epigraphia Indica, Volume III, p. 41 f., and ibid. Volume VII, p. 100 f.). The former is a palimpsest.
14	M.R.Ry. A. Rangaswami Sarasvati, B.A., University Research Student, Madras.	Eastern Chalukya.	Vishṇuvardhana II (Vishamasiddhi and Pralayāditya).	Kārttika, lunar eclipse.	Sanskrit (in Telugu)	Do.	In the Epigraphia Indica.	Gift of 12 khaṇḍika of land in the village Paṇṭimuku in Varanāṇḍu-vishaya to a certain Kuṭṭhiśarman a resident of Ōkōḍu.
15	Do. do.	Do.	Do. do.	3rd year, lunar eclipse.	Do.	Do.	Do.	Gift of 12 khaṇḍika of land in the village of Pa[ṇṭimu]ku in Varanāṇḍu-vishaya to a certain Bhavaśarman of the Vatsa-gōtra and the Vāji-charaṇa.

A—List of copper-plates examined during 1916-17—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
16	M.R.Ry. A. Rangaswami Sarasvati, B.A., University Research Student, Madras.	Vijayanagara.	....	....	Nāgarī (Sanskṛit).	Returned to the owner.	....	Incomplete. These two plates strung on a plain ring stop with the description of Śrīraṅga (II) of the third dynasty. His residence at Uddagiri is referred to.
17	Tahsildar of Madakasira (Anantapur district).	..	....	....	Nāgarī (Kanarese).	Do.	....	In Śālivāhana-Śaka 1230, Plavaṅga, Kārttika śu. 15, solar eclipse (?), the gauḍike of the village Dēvarāyapura to Sādara Muddumalla was made by Tirumala-Sōmayājin. The latter had received it as dīkshārāmakshetra from the king Gaḍḍada Dēvarāya. The āyagāras for the new village were appointed in the presence of the residents of four villages. The village seems to have been surnamed Roḷe.
18	Do.	..	....	....	Kanarese ..	Do.	....	Registers that, in Śaka 1120, Bhāva (wrong) a certain Bomma-Nāyaka with the permission of Harihara-Bukkarāya appointed kāṇachigāras (i.e., village servants) in the village Māḍasamudra which he had founded. Then in Śaka 1223, Naḷa (also wrong) in the reign of Bhūpatirāya, son of Harihara-Bukkarāya, Bomma's son Kāma-Nāyaka founded to the south of Malligemaḍu the village Gōvindapura which he renamed Rorḷe.
19	Do.	Vijayanagara.	Vīrapratāpa Vīra-Śrī-Raṅgarāyadēva-Mahārāya.	Śaka 1578, Viḷambi (wrong), Māgha, śu. 15.	Do.	Do.	In the Epigraphia Indica.	A quarrel regarding the gauḍike of Roḷe between Annadāni-Gauḍa and Chiga-Mudhaiya was submitted to the (village) court (dharmāsana) consisting of the chief men of the village and the twelve village servants (āyagāra). They decided in favour of the latter and the chief Sarajarāyapparāja of Harati accepted their decision and conferred the gauḍike on Mudhaiya.
20	Do.	..	....	....	Telugu ..	Do.	....	Registers that in Śaka 1429, Ānanda (wrong) during the reign of Prauḍhadēvarāyala-Bukkarāya, the reḍḍirikam of the four villages Mākoḍiki, Lakshmammapalle, Yarabōrayyapalle and Kambālupalle in Kundurppi-rājya, a paragaṇa of the Southern country, was conferred on Ārucherla Nallappa-Nāyuḍu.

A.—List of copper-plates examined during 1916–17.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
21	Tahsildar of **Dharmavaram** (Anantapur district).	..	....	....	Telugu ..	Returned to the owner.	....	Registers that in Śaka 1273, Ānanda (wrong) during the reign at Vidyānagara of Vīrapratāpa Bukkarāyadēva-Mahārāya, a certain Peda-Chōḍamareḍḍi was granted the gauḍirike of the villages Nasana, Muttavakula, Gauragiri, Kañchikuṇṭa, Valuru, Kētakuṇṭa, etc. The shares given to the other village officers, servants, temples and Brāhmaṇas are also mentioned.
22	M.R.Ry. K. Venkatanarayanappa, Schoolmaster, **Tenali** (Guntūr district).	Eastern Chalukya.	Vijayāditya-Mahārāja (I) ..	Uttarāyaṇa and lunar eclipse.	Sanskrit (in Telugu).	Do. ..	In the Epigraphia Indica.	Grant of the village Śēkharambu in Viḷānāṇḍu-vishaya to Bhaṭṭāraka Dēvaśarman of the Hārīti-gōtra and the Āpastamba-sūtra, a resident of Kārañchēḍu.
23	The Tahsildar of **Bapatla** (Guntūr district).	Do	Rājarāja (II)	Śaka 1091, and 23rd year.	Do. ..	Do. ..	Do.	Some plates are missing both at the beginning and at the end. Gives a genealogical account of the Eastern Chalukya kings and the Velanāṇḍu chiefs. Records the gift of the village of Inuṅgaru by the Velanāṇḍu chief Rājēndra-Chōḍa, to a Brahmaṇa.
24	M.R.Ry. Malladi Venkateśvarulu, Schoolmaster, **Bapatla** (same district).	Vijayanagara.	Sadāśivarāya	Lost	Sanskrit and Telugu (in Nāgarī).	Do. ..	..	Plate or plates after the second missing in the middle. Gives a genealogy of the Tuluva kings of the Turvasu line.

B.—Stone inscriptions copied in 1916 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TINNEVELLY DISTRICT, AMBASAMUDRAM TALUK.					
285	On a slab set up in the village of **Vayiravikulam.**	....	....	Śaka 1569, Kollam 824, Sarvadhārin, Āvaṇi 3 tēdi, Thursday, Rōhiṇi, daśami, Amṛita-yōga.	Tamil ..	Gift of the village Vayirāvikulam, west of Kallaḍaikurichchi in Muḷḷi-vaḷanāḍu to the Tirujñānaśambanda-Paṇḍāramaḍam at Madura for the merit of Viśvanātha-Nāyakkar Tirumalai-Nāyaka and of Emberumāṉ-Piḷḷai.
286	On a slab set up near a water-course in the same village.	....	....	....	Do. ..	In modern characters. Records a gift of land to the temple of Śevvandi-Vināyaka at the confluence (of the two rivers). Mentions Periyanāyakkar-Ayyaṉ.
287	On the south base of the central shrine in the Veṅkaṭachalapati temple at **Pallakkal.**	....	....	Kollam (?) 790, Vaigāśi, 15 tēdi.	Do ..	Records that Mallarāśa-Irāḍi, a native of Uraiyūr in Rājagambhīra-vaḷanāḍu, a sub-division of Vaḍa-maṇḍalam (i.e., Chōḷamaṇḍalam), who belonged to the family of Karikāla-Chōḷa and who was employed in the treasury of Tiruvaḍi (i.e., the temple ?) presented a palanquin, a gold nāmam, white chauris and a śorai and provided for the procession of Śellar in the temple of Tiruveṅgaḍattappaṉ at Paḷḷakkal.
288	On the south wall of the same shrine ..	....	....	Kollam 716, Āṇi, 7 tēdi.	Do. ..	Agreement granted to Taṅgachchinambi Vīrakēraḷakuṭṭi of Naraśiṅganallūr in Mēl-Vēmbunāḍu by the managers of the temple of Udayamārttāṇḍa-Viṉṉagar-Emberumāṉ at Paḷḷakkal alias Udayamārttāṇḍa-chaturvēdimaṅgalam included in the Brahmadēśam (i.e., the Brahman village) of Rājarāja-chaturvēdimaṅgalam in Muḷḷi-nāḍu, for maintaining offerings and festivals during the Śeṇbagarāmaṉ-śandi in their temple.
289	On the west and south walls of the same shrine.	....	....	Kollam 716, Āṇi, ..tēdi, śu. di. 11, Svāti.	Do. ..	Gift of paddy to the same temple through the same Vīrakēraḷakuṭṭi for maintaining offerings at Seṇbagarāmaṉ-śandi by Śaṅkaranārāyaṇa Veṉṟumaṉkoṇḍa Bhūtaḷavīra Śrī-Rāmavarma of Jētuṅga-nāḍu. Paḷḷakkal alias Udayamārtāṇḍa-chaturvēdimaṅgalam is here stated to be a hamlet of Rājarāja-chaturvēdimaṅgalam which was a brahmadēya in Muḷḷi-nāḍu.
290	On the north wall of the same shrine ..	....	....	Kollam 678, Vaigāśi, 12 tēdi.	Do. ..	Gift of land for the supply of paddy and other requisites for feeding Brahmans and maintaining festivals in the same temple. The grant was made by king (Udayamārtāṇḍa) while he was in his palace at Kaḷakkāḍ-il[ḷam].
291	On the north base of the central shrine in the Teṉṉaḷagar temple at **Kovilkulam.**	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7 + 3rd year ..	Do. ..	Gift of money for a lamp to the temple of Śrīpati-Viṉṉagar-Emberumāṉ at Rājarāja-chaturvēdimaṅgalam a brahmadēya in Muḷḷi-nāḍu, by a certain Sundarattōḷ-Koṟṟiyammai.
292	On a slab set up near a channel at **Aladiyur.**	....	....	Vijaya, Śittirai 3 tēdi.	Do. ..	In modern characters. Registers that the Ek[k]aṉṉammai-maḍam was the gift of Tirumalai-Nāyaka.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
293	On a slab set up near the Śiva temple in the same village.	....	....	Kollam (?) 81[9], Svabhānu, Āḍi 1 [5], tēdi.	Tamil ..	Gift of the village of Āladiyūr through the agency of Pūvanatha-Paṇḍaram for the repairs of the big gōpura and (the temple) of Śokkanāthasvāmi, by Viśvanātha-Nāyakkar Tirumalai-Nāyakkar.
294	On a rock called Tay-viḍu-Maga-viḍu at **Singampatti**.	....	....	....	Vaṭṭeḻuttu ..	Mentions Pāṇḍiyaṉ. Seems to record the death of a hero.
295	In the same place	Pāṇḍya ..	Kō-Māṟañjaḍaiyaṉ	Indistinct ..	Do.	....
296	On the west wall of the Ulagammai shrine in the Pāpanāśēśvara temple at **Papanasam**.	....	....	Nandana, Arppaśi.	Tamil ..	In modern characters. Records the building of the shrine by a certain Vaḍamalaiyappa Piḷḷai for the merit of Tirumalai-Nāyakkarayyaṉ.
297	On a pillar set up in the east street at **Vikramasingapuram**.	....	....	Śubhakṛit, [Kollam] 838. Puraṭṭāḍi, 13 tēdi, Uttaram, Saturday.	Do.	Registers that Śevandināḍaṉ and others of the Valaṅgai Uyyakkoṇḍār community of Vikiramaśiṅgapuram in Muḷḷi-nāḍu having become reduced in circumstances, Vaḍamalaiyappa Piḷḷai, Tānappa-Mudaliyār and others fixed the tax (pagudi) at 64 poṉ for each kār and 62 for each paśāṉ. Future settlers of that community were also to abide by the same rules.
298	Within the Erichcha-Uḍaiyār shrine in the Erichcha-Uḍaiyār temple at **Ambasamudram**.	....	....	35th year ..	Vaṭṭeḻuttu ..	Gift of 50 sheep for a lamp to the temple of Tiruppōttuḍaiyāḷvār at Iḷaṅgōykkuḍi a brahmadēya in Muḷḷi-nāḍu, by a Brahman of Pāpparirukkai in Vēḷā-nāḍu.
299	In the same place	Pāṇḍya ..	Śaḍaiyava[r]maṉ	2 + [1]1th year.	Do.	Incomplete. Mentions the brahmadēya Iḷaṅgōykkuḍi in Muḷḷi-nāḍu.
300	On the west wall of the same shrine ..	Do.	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	2nd year ..	Tamil ..	Gift of 60 sheep for a lamp to the temple of Tiruppōttuḍaiya-Mahādēva at Rājarāja-chaturvēdimaṅgalam a brahmadēya in Muḷḷi-nāḍu.
301	On the south wall of the same shrine ..	Do.	Śaḍaiyamāraṉ	....	Vaṭṭeḻuttu ..	Incomplete. Mentions Iḷaṅgōykkuḍi in Muḷḷi-nāḍu and the temple of [Pō]ttuḍaiya-Bhaṭāra.
302	On the south wall of the Kāśīśvara-shrine in the same temple.	....	....	Kollam, 720, ... Uttiraḍam.	Tamil ..	Built in at the end. Registers a gift of land for offerings of śribali, in the temple of [Tiruppōtt]-uḍaiya-Nāyaṉār at . . . in Muḷḷi-nāḍu, (by) Rāmavarma of Jayatuṅga-[nāḍu].
303	On the west wall of the same shrine ..	....	....	....	Do.	Gift of land to the priests of the temples of Tiruppōttichchuramuḍaiya-Nāyaṉār, Erichchā-uḍaiya-Nāyaṉār and Kariyamāṇikka-Āḷvār at Vēḷakurichchi a hamlet of Rājarāja-chaturvēdimaṅgalam, by Śaṅkaranārāyaṇa Veṉṟu-maṉ-koṇḍa Bhūtalavīra Vīra-Udayamārtāṇḍavarman of Jētuṅga-nāḍu who was the senior (muttavar) of Śiṟaivāy (family).
304	On the north wall of the same shrine ..	....	....	[Kollam] 694, Tai, 11 tēdi, śu. di. ashṭami, Saturday, Pūśam.	Do.	Gift of land in Naḍuvirkaṟai Vaḍakōḍu and Iḷaṅgōkkuḍi to the same three temples for offerings and worship, by king Śaṅkaranārāyaṇa Veṉṟu-maṉ-koṇḍa Bhūtalavīra Udayamārtāṇḍavarman of Jētuṅga-nāḍu from his camp in the temple at Vaḍaśēri in Nāñji-nāḍu.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
305	On the same wall	....	....	Kollam 700, Paṅguṇi, 29 tēdi.	Tamil ..	Udayamārtāṇḍavarman of Jētuṅga-nāḍu bearing the titles mentioned above, having become the senior of Śiraivāy, presented three groves of trees for maintaining lamps in the same three temples.
306	On the south wall of the maṇḍapa in front of the same shrine.	....	....	Kollam 721, Tai, 1 tēdi, ba. di. daśamī, Monday, Viśākha.	Do. ..	Bhūtalavīra Vīra-Rāma similarly entitled gave to Ānandakkūttar-Mudaliyār the teacher of Kavi[ra]-maṭha at Tirunelvēli in Kīḻ-Vēmbu-nāḍu, the proprietary right over the maṭhas of certain specified temples in Naḍuvirkarai-parru, excluding Maṇṇaṇārkōyil, while he was encamped at Śeṇpagarāmanallūr.
307	On the north wall of the same maṇḍapa ..	....	....	Kollam 6[92], Paṅguṇi, 27 tēdi, śu. di. dvitīyā, Monday, Aśvini.	Do. ..	Mentions Vīra-Udayamārtāṇḍavarman of Jayatuṅga-nāḍu. Gift of land for offerings to the three temples mentioned in No. 303 above, while the king was encamped at Padiyavīḍu in Kaḷakkāḍu.
308	On the first gōpura of the same temple, left of entrance.	....	....	Kollam 989, Arpaśi, 10 tēdi.	Do. ..	In modern characters. Refers to the Honourable the East India Company.
309	In the same place	....	....	Śaka, 1545, Kollam, 799, Rudhirōdgārin, Winter-Solstice (Dakshiṇāyana), Vasantaṛitu, Kārttigai, [1]6, śu. di. pañchamī, Sunday, Vṛiddhi-yōga, Siṁha-karaṇa, Uttarāshāḍhā.	Do. ..	The priest of the Eṛichchā-Uḍaiyār temple at Vēḷākurichchi in Muḷḷi-nāḍu decreed that the five sub-divisions of Kaṇṇāḷar (i.e., Kammāḷar?) be prohibited from communal fellowship, in the presence of Uḍaṇ-kūṭṭamaṇaiñjaṇ Kulaśēkharaśāri, and in accordance with the general orders of Viśvanātha-Nāyaka Vīrappa-Nāyaka Muttuvīrappa-Nāyaka.
310	On a slab set up in front of the Agastyēśvara temple in the same village.	....	....	Śaka 1598, Kollam 852 Naḷa, Mārgaḷi, [9] tēdi, śu. di. chaturdaśī, Friday, Rōhiṇī, Śubha-yōga, Gaja-karaṇa.	Do. ..	Records a grant of assurance (சுங்கம் விலக்கு) given by Śivarāmanāthar [to] the aḍavimār of Vēḷākurichchi regarding the rate of tax to be levied on each loom possessed by the Kaikkōḷas residing in the village.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
311	On the north wall of the Purushôttama-Perumāḷ temple in the same village.	....	....	Kollam 653, Āṇi, 21 tēdi.	Tamil ..	The big assembly of Rājarāja-chaturvēdimaṅgalam, the villagers, the merchants, the chief of the tenants (ūrkuḍi-paṭi), the Bhaṭṭas, the four nāḍus and the host of Śavanas (Śramaṇa?) having met together for the Rēvati festival at Tinnevelly in the maṇḍapa of Śeṇbagarāmaṇ, the senior chief of Tiruppāmbūr, fixed a contribution of one kōṭṭai and one māgāṇi from each mā of cultivated land in the division including 16 specified villages under their control, for maintaining worship, etc., in the temple of Purushôttamamuḍaiya-Nāyiṇār at Dīpatīrtha, under the name Śeṇbagarāmaṇ-śandi.
312	On the west and south bases of the Lakshmīnārāyaṇa-Perumāḷ temple in the same village.	....	....	Śaka 1429, Kollam 683, Paṅguṇi, 13 tēdi, śu. di. saptamī, Thursday, Mṛigaśira.	Do. ..	Registers that the Kaikkōḷar residing round the temple, having constructed "from the basement to the pinnacle" a temple for the god and his son Bhūtalavīra Rāma and having also provided for the requirements of the kitchen, they were granted the hereditary right of receiving a garland in the temple, with other incidental privileges. Mentions Muḷḷi-nāḍu adjoining (the river) Tāmraparṇī.
313	On the same walls	....	....	Do.	Do. ..	Refers to the temple of Bhutalavīra-Rāma-Piḷḷaiyār at Vēḷakurichchi and records the grant of hereditary service rights in the temple, to the Kaikkōḷas, villagers and Aḍavuśaivar, by the priests of the temple. Mentions also that these Kaikkōḷars, villagers, etc., had constructed the above-said temple and the temple of Aṇṇavinōdīśuramuḍaiya-Nāyaṇār.
314	On the east wall (right of entrance) of the maṇḍapa in front of the central shrine in the Lakshmīvarāhasvāmin temple at Kalladakkurichchi.	....	....	Kollam 653, Arpaśi, [2]0 tēdi.	Do. ..	Gift of paddy for offerings in the name of Kirāṅji Nārāyaṇaṇ Tiruvēṅgaḍamuḍaiyāṇ of Kāḍavarāyaṇ-paṭṭi in Toṇḍamaṇḍalam to the temple of Nayiṇār Jñānappirāṇ in [Śēra]-kumāraṇ, a hamlet of Rājarāja-chaturvēdimaṅgalam.
315	At the same place, left of entrance ..	....	....	Kollam 655, Kārttigai, 1 tēdi.	Do. ..	Gift of paddy for offerings to the same temple by another Brahman.
316	On the east wall of the maṇḍapa in front of the Bagaḷikkūttar temple in the same village.	....	....	Kollam 698, Puraṭṭāḍi, 3 tēdi, śu. di. dvādaśī, Tuesday, Śravaṇa.	Do. ..	Gift of paddy for maintaining a Kārttigai-lamp in the temple of Pavaḷakkūttar, by Kumaraṇ Mārtāṇḍaṇ one of the Kaikkōḷas of Jñānappirāṇkōyil at Śēṟakumāraṇ. He also gave three groves of trees for other services in the same temple.
317	On the west wall of the same maṇḍapa ..	....	....	Kollam 671, Āvaṇi, 1 tēdi.	Do. ..	Lease of 20 mā of land in Puṇāl alias Kattirīśikāmaṇipuram in Muḷḷi-nāḍu, to the cultivator Agattaḍi Iḷaiyāṇ Kāttaṇ in order to maintain the service called Vīra-Kēraḷaṇ-śandi. The lease was sanctioned by the king in Kollam 670, Āṇi, 26 tēdi, when he was encamped at his fort-residence in Viḷaṅguḷam. The name of the temple for which this provision was made appears as Kaṇḍaṇ Śāttaṇ of Śāttarpagaḷi in Kalliḍaikkurichchi.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
318	On the east wall of the maṇḍapa in front of the central shrine in the Mānēndiyappar temple in the same village.	....	....	Kollam 773, Mārgaḷi 13 tēdi, śu. di. dvitīya, Saturday, Uttara-Phalguni.	Tamil ..	Gift of 10 paṇam on each loom and ½ paṇam on each cooly at Viḷachchēri by the Mudali-Nayiṇārs, the district people of Kalliḍaikkurichchi-nāḍu and the village professionals for conducting festivals in the temple of Mānēndiyappar. The gift was made for the merit of Nallaperumāḷ-Piḷḷai, the agent of Tittayappa-Piḷḷai and of Vīrappa-Nāyaka.
319	On the north wall of the same maṇḍapa ..	....	....	....	Do. ..	Unfinished. Seems to register the rent-free lands in the enjoyment of the temple of Mānēndiśvaram-uḍaiya-Nāyaṇār, excluding the temple premises and the villages.
320	On the south wall of the maṇḍapa in front of the central shrine in the Kulaśēkharam-Uḍaiyār temple in the same village.	....	....	[Kollam] 701, Paṅguṇi, 2 tēdi.	Do. ..	Registers that the services of Kaliyugattu-meyyaṇ, the former accountant of Kulaśēkharam-uḍaiya-Nāyiṇār and other temples at Kalliḍaikurichchi being dispensed with, the right of accountancy in these temples was granted to the Kaikkōḷa Uḍayakuṭṭi.
321	On the same wall	....	....	Kollam 70[7] Vaigāśi, 1 tēdi, śu. di. dvādaśi, Friday, Hasta.	Do. ..	Damaged. Gift of land for oblations in the temple of Kulaśēkharam-uḍaiya-Nayiṇār at Kalliḍaikkurichchi, a hamlet on the southern side of Rājarāja-chaturvēdimaṅgalam in Muḷḷi-nāḍu, by the chief Śaṅkaranārāyaṇa Veṉṟumaṇ-koṇḍa Bhūtalavīra Vīra-Udayamārtāṇḍavarmaṇ of Jēṭuṅga-nāḍu while he was staying at Vaḍaśēy.
322	Do.	....	....	Śaka 1453 (expressed by a chronogram Lakshmavandyam), Kollam 706, Vaigāśi, 1 tēdi, śu. di. dvādaśi, Friday, Hasta.	Do. ..	Damaged. Gift of land evidently by the same chief or his queen to the temple of Kulaśēkhara-Īśvara in the same village.
323	Above the entrance into the shrine of the temple of the goddess in the same temple.	....	....	....	Do. ..	[This is the gift by] Koḷuñjēri Piḷḷai-Perumāḷ and his brother, for the merit of Śiṉṉa Vaśavappa-Nāyakkar.
324	On the gōpura of the same temple ..	....	....	Kollam 610, Paṅguṇi, 26 tēdi. ..	Do. ..	Unfinished. Gift of land for lamps to the temple of Kulaśēkharam-uḍaiya-Nāyaṇār at Madukkurichchi, a southern hamlet of Rājarāja-chaturvēdimaṅgalam by the servants and chiefs at the door of Rāvaṇarāmaṇ Mārtāṇḍa-Tiruvaḍi.
325	On a slab set up near the market in the same village.	....	....	Kollam 628, Śittirai, 9 tēdi, and 628, Śittirai, 10 tēdi.	Do. .	Refers to two stone inscriptions of Kollam 555 Kumbha, 14 tēdi, and Kollam 591, Mīna 29 tēdi, re-engraved. The object of these is to record an ostracism placed by the Veḷḷāḷas against the Veḷḷai-nāḍar community.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
326	On the south wall of the central shrine in the Vallīśvara temple at **Tiruvalisvaram.**	Pāṇḍya ..	[Jaṭāvarman alias] Tribhuvanachakravartin Śrīvallabhadēva.	9th year ..	Tamil ..	Built in at the end. Refers to a past tiramugam of Sundara-Pāṇḍyadēva.
327	On the same wall	Chōla-Pāṇḍya.	Uḍaiyār śrī-Sundara-Chōḷa-Pāṇḍyadēva.	[1] 7th ,, ..	Do ..	Gift of 5 vēlis of land by purchase to the temple of Tiruvalīśvaramuḍaiya-Mahādēva in Rājarāja-chaturvēdimaṅgalam a brahmadēya in Muḷḷi-nāḍu, in Muḍigoṇḍaśōḷa-valanāḍu a district of Rājarāja-pāṇḍināḍu for conducting festivals, feeding Brāhmaṇas and reading the Śivadharma, by the king while he was seated in a maṇḍapa outside his palace at Rājēndraśōḷapuram. The king's ammāṉ (i.e., maternal uncle) was pleased to order that the income from the land might be used for the purposes stated above.
328	On the west wall of the same shrine ..	Do. ..	Māravarman alias Uḍaiyār śrī-Vikrama-Chōḷa-Pāṇḍyadēva.	25th ,, ..	Do. ..	Damaged. Gift of 13 cows for a ½ lamp.
329	On the same wall	Do. ..	Māravarman alias Uḍaiyār śrī-Parākrama-Chōḷa-Pāṇḍyadēva.	3rd ,, ..	Do. ..	Gift of 25 sheep for a ½ lamp to the temple of Tiruvalīchcharamuḍaiyār, by Rāmaṉ Kēṇi alias Naḍuvirukkai Taṉam-Śeṭṭi.
330	Do.	Do. ..	[Ja]ṭāvarman alias Uḍaiyār śrī-Sundara-Chōḷa-[Pāṇḍya]dēva.	21st ,, ..	Do. ..	Gift of cows for a lamp by a certain Pattargaḷ-Paṇḍāram one of the palace women belonging to Ulaguḍaiyapirāṭṭiyār-vēḷam. The lamp was in charge of the military officer (paḍaittalaivaṉ) Nāśakaṉ Kūḷvaṉai.
331	On the north wall of the same shrine ..	Pāṇḍya ..	. . . . . alias Uḍaiyār Śrīvallabhadēva.	7th ,, ..	Do.	Much damaged. The historical introduction at the beginning cannot be identified. Refers to the village Śivacharaṇaśēkharanallūr which was registered as a rent-free dēvadāna in the 17th year of a king not specified. This same gift was now confirmed by the king on the terms settled by Umaiyammai and given as a kāṇi to Mānābharaṇa Vaikunda-Nāḍāḷvāṉ and his successors under orders of the Sēnapati Rājarāja-Veḷḷappanāḍāḷvār. Mentions a number of officers connected with the older grant.
332	On the same wall	Chōḷa-Pāṇḍya.	Uḍaiyār śrī-Sundara-Chōḷa-Pāṇḍyadēva.	17th year and 65th day.	Do. ..	The inscription opens with the words [illegible], i.e., register-entry. The king being at dinner in the Siddharkūḍam in his pleasure-garden (called) Puttaṉ on the north side of Madura which was itself to the east of Māḍakkuḷam, was seated (?) on Rājēndraśōḷa Atimūrkkachchengirai. The order of ammāṉ was received and the order for variyiliḍu was passed. Connected with No. 327.
333	On the south wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Chakravartin . . . . . śrī-Kulaśēkharadēva.	Lost	Do. ..	Mutilated and stones missing. Begins with the introduction [illegible], etc. Gift of money (aṇai-achchu) for offerings.
334	On the same wall	Do. ..	Sundara-Pāṇḍyadēva	8th year, Mārgaḷi.	Do.	Registers a gift of paddy for securing water from the Taṉpoṟuṇḍār (i.e., Tāmraparṇi), for bathing the god on Sundays.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
335	On the north base of the same maṇḍapa ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	2nd year, Āṇi	Tamil ..	Registers an agreement given by the Śiva-Brāhmaṇa Uḍaiyapiḷḷaitōḷaṉ alias Tirattoṇḍanambi that he would measure the specified quantity of paddy for the Karttika festival, as interest on one achchu which he had received out of the gift of money made to the temple of Tiruvāliśvaramuḍaiyār by Ammai-Nambar of Rājarāja-Erivīrapaṭṭaṇam.
336	On the same base	....	....	....	Do. ..	Incomplete Registers that while the Māhēśvaras, Śrī-Rudras and the inmates of the five *guhas* had met together in the sacred hall called Kulaśēkharaṉ in the temple of Tirunelvēli-Uḍaiyār at Tirunelvēli in Kīḻvēmba-nāḍu, it was reported by the Māhēśvaras, Śrī-Rudras and others of Śuttamalimaṅgalam the western suburb of the Tirumaḍaiviḷagam of Tiruvāliśvaramuḍaiya-Nāyaṉār, that the god and goddess were without food offerings.
337	On the north wall of the same maṇḍapa ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3 + 4th year, Karkaṭaka, 13 tēdi, śu.di. dvādaśi, Monday, Jyēshṭha.	Do. ..	The introduction begins with the words [illegible] etc. Registers the sale of the Tirumaḍaiviḷagam land to the temple at Tiruvāliśvaram, by the assembly of Rājarāja-chaturvēdimaṅgalam. Mentions the third year of the king and his camp at Tirumaṇikkayal.
338	On the south wall of the verandah of the first circuit in the same temple.	....	Tribhuvanachakravartin Kōnērimēlkoṇḍaṉ.	8th year and 271st day.	Do. ..	Refers to the king's birth-star Aviṭṭam (i.e., Dhanishṭhā) in the month Puraṭṭādi. Gift of land to the same temple for bathing the god on the birth day of the king and for conducting on the same day a festival instituted by Oruvāruṇarndaṉ alias Tamiḻappallavaraiyaṉ. The request was made by Maḷavarāyaṉ and the document is signed among others by Nakkaṉ Iraṭṭai alias Sundarapāṇḍya-Kaḷappāḷarāyaṉ.
339	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	3rd year, Āvaṇi	Do. ..	Gift of land in the dēvadāna village of Śivacharaṇaśēkharanallūr with mēlvāram and kīḻvāram made payable to a certain Pāṇḍavadūtaṉ Śrīharsha-Bhaṭṭa of Tulakkilimaṅgalam one of the suburbs of Rājarāja-chaturvēdimaṅgalam, for reciting the Ṛig-Vēda in the temple. It is stated that the donee's ancestors were getting for the same recital ½ naḷi of paddy every day.
340	Do.	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	8th year	Do. ..	Begins with the introduction [illegible] etc. The king being seated on the throne (paḷḷippīḍam) Maḷavarāyaṉ in the bed-room hall of his palace at Madura east of Māḍakkuḷam, ordered that the land referred to in No. 338 may be granted to the god at Tiruvāliśvaram for conducting his birth day festival on Aviṭṭam (i.e., Danishṭhā) in the month Puraṭṭādi. Maḷavarāyaṉ and Oruvāruṇarndaṉ Tamiḻappallavaraiyaṉ are mentioned.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
341	On the west base of the same verandah ..	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	5 + 1st year	Tamil ..	Refers to the building of a maṇḍapa and the consecration of Subrahmaṇya (Kuṉṟam-eriuda-Piḷḷaiyār) by a Brāhmaṇa.
342	On the wall of the inner gōpura, left of entrance.	Do. ..	. . . . . alias Tribhuvanachakravartin [Kulaśēkhara] dēva.	13+[14]th ,,	Do. ..	Built in at the beginning. Gift of one achchu by a dancing girl to the same temple.
343	At the same entrance	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	Lost	Do. ..	Do. do.
344	In the same gōpura, right of entrance ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country.'	4th year ..	Do. ..	Records an agreement given by a Brahman to the temple, on his receiving one achchu from a certain Vikkiraman Ādichchadēvaṉ alias Aghōradēva of Paḷḷichchey in Malaiyamaṇḍalam for conducting an annual festival on the nakshatra Dhanishṭhā in the month of Karttigai.
345	On the verandah of the same gōpura, right side.	Do. ..	Do. do.	5th year, Paṅguṇi.	Do. ..	Gift of six achchu by the dancing girl Bhuvani-Pāṇḍi alias Āṭkoṇḍa-Nāyakamāṇikkam for offerings to the god Ālalasundara-Nāyaṉār set up in the same temple by a certain Kulaśēkhara-Bhaṭṭa and his consort Paravai-Nāchchiyār set up by herself.
346	In the same place, left side	Do. ..	Do. do.	5th year ..	Do. ..	Agreement given by three Brahman servants of the temple to receive one achchu from a native of Malai-maṇḍalam and to conduct from the interest thereon a procession of the god and goddess on the day of the nakshatra Rōhiṇī in Kārttika.
347	On the south wall of the prākāra of the same temple.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4 + 1 + 1st year, Āvaṇi, 2 tēli, Thursday, Uttara-Bhadrapadā.	Do. ..	The characters may be of the 13th century. Registers the circumstances under which the god of this temple was reconsecrated and two hamlets (?) re-habilitated at the instance of a certain Tirumagiḷkiṭṭa-Piḷḷai.
348	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country.'	5th year, Puraṭṭādi.	Do. ..	Begins with the introduction [illegible] etc. Sale of Kāraṇmai-kāṇi by a certain Śrīvallabhaṉ Aḷagaṉ alias Malaiyarāyaṉ of Vīrakāvaḷakkōṭṭai in Rājarāja-Erivirapaṭṭaṇam to Āṭkoṇḍavillisōmayāji Gaṅgādhara-Piḷḷai of Pappākkurichchi, the first śēri of Rājarāja-chaturvēdimaṅgalam in Muḷḷi-nāḍu, for 120 āṇai-achchu. The details of dues payable to the temple as kaḍamai are enumerated. Mentions the coin tiramam (dramma).
349	Do.	Do. ..	....	....	Do. ..	Unfinished. Contains a greater portion of the historical introduction beginning with [illegible] etc., of Jaṭāvarman Kulaśēkhara I.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	..	Tamil .	Unfinished. Begins with the same introduction.
351	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8 + 1 + 1st year, Śittirai.	Do. ..	Gift of betel leaves, nuts and (plantain) fruits to the temple. Mentions Vīra-Paṇḍitan-maḍam and the coin tiramam (dramma).
352	On the west wall of the same prākāra ..	Do ..	Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country'.	Lost ..	Do. ..	Stones missing in the middle. Gift of one achchu for feeding the Māhēśvaras on the day of the Śivarātri festival.
353	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country'.	5th year, Makara 4 tēdi, śu. di. 2nd (pakkam ?), Monday, Dhanishṭhā.	Do. ..	Gift of 3 achchu by Ariyaḷ Buvani alias Āṭkoṇḍa-Nāyaka-māṇikkam a dancing girl of Ūlaguḍai-Mukkōkki anaḍi-Īśvaramuḍaiyār temple at Tirumukkūḍal for feeding fifteen itinerant tapasvins in the temple.
354	Do	Do. ..	Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country'.	5th year ..	Do ..	Gift of one achchu by a dancing girl, for feeding Māhēśvaras on the day of the Śivarātri festival. The money was received by a Brahman who agreed to measure out the paddy accruing year after year, on the day previous to Śivarātri.
355	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	9 + 1st ,, ..	Do. ..	Registers a grant of 10 achchu by a native of Malai-maṇḍalam for feeding 50 people each month, in the maṭha called Grāmarājaṉ-tirumaḍam in which the devotees of the temple of Tiruvallīśvaramuḍaiya-Nāyaṉār resided.
356	Do.	Do. ..	Do. do.	3rd ,, ..	Do. ..	Gift of 2 achchu for feeding 10 Māhēśvaras on each amāvāsyā-day in the Grāmarājaṉ-tirumaḍam in the [sixth] śēri of Rājarāja-chaturvēdimaṅgalam. The money was received by Uḍaiyapiḷḷaiyār alias Aghōradēva, Nētradēva, Sadāśivadēva and others of this maṭha.
357	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin [Sundara]-Pāṇḍyadēva, '[who took] the Chōḷa country'.	5th ,, ..	Do. ..	A stone missing in the middle. Registers a gift of 6 achchu for feeding in the Vīrapaṇḍi[taṉ-tirumaḍam] 30 itinerant tapasvins on the day of the Rōhiṇi-nakshatra. The maṭha was situated within the temple premises.
358	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, '[who took] the Chōḷa country'.	3rd ,, ..	Do ..	Gift of 4 achchu by Aghōradēva of Paḷḷichchai in Malaiyamaṇḍalam for feeding the Māhēśvaras on each day of the Bharaṇi-nakshatra, in the maṭha called Grāmarājaṉ-tirumaḍam. The money was received by Tatpurushadēva.
359	On the north wall of the same prākāra ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	3rd year, Āvaṇi	Do. ..	Agreement given by the eight Śiva-Brāhmaṇas of the temple to a certain Pugali-Perumāḷ belonging to the lineage of Jñāṇa[mri]tāchārya of Hōḷabi(i.e., Gōḷaki)-maṭha, for reading Tirujñāna in the temple, on receiving some land of the temple in the dēvadāna village Śiva[cha]raṇaśēkharanallur.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On the same wall	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country'.	7 + 1st year ..	Tamil ..	Agreement given by the temple priests to a resident of Rājarāja-Erivīrapaṭṭaṇam who had granted 1 achchu for burning a twilight lamp in the shrine of Kuṉṟamerinda-Piḷḷaiyār alias Dēśināyaka-Piḷḷaiyār (i.e., Subrahmaṇya) in the same temple.
361	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	3rd year, Puraṭṭadi.	Do. ..	Land granted by the Śiva-Brāhmaṇas of the temple to Aghōradēva of Jñānamritachārya-santāna of Gōḷaki-maṭha for maintaining the flower-garden called Pāṇḍyadaraiyaṉtirunandavaṇam, picking flowers and tying them together into a garland.
362	On the east wall of the same prākāra, right of entrance.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11 + 3rd year, Arpaśi.	Do ..	Gift of 14 achchu by a temple dancing girl named Śemboṉ-Tyāgi, for the annual festival of pavitra. The Śiva-Brāhmaṇas took charge of the money and gave an agreement to conduct the festival year after year.
363	On the same wall	Do. ..	..... [Tribhuvanacha]kravartin Sundara-Pāṇḍyadēva.	2nd year ..	Do. ..	The beginning is built in. Refers to an earlier grant made in the time of Periyanāyaṉār Kulaśēkharadēva. It consisted of 12 achchu from the interest on which offerings and worship were to be conducted in the temple on the Śivarātri day. Four of the achchu were the unpaid interest due to the temple for a period when, on account of some internal trouble (nāṭṭukalaham), the pūja had been stopped.
364	On the same wall, left of entrance ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	5 + 1st year, Paṅguṇi.	Do. .	Gift of 8 achchu for conducting a procession every amāvāsyā day by a certain Śōḷaṉ Śīyaṉ alias Aghōradēva of the Jīyar-santāna of the Gōḷakā(ki)-maṭha. The Brāhmaṇa servants of the temple received the amount and gave an agreement to conduct the said procession.
365	On the same wall	Do. ..	Do. do.	Lost	Do. ..	Built in at the end and unfinished. Gift of money for conducting the festival of Kāttigaittirunāḷ by a resident of Erivīrapaṭṭaṇam.
366	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin [Sundara-Pāṇ]ḍyadēva.	Do.	Do. ..	Evidently refers to the same gift and states that a servant of the temple took charge of the money and agreed to conduct the festival.
367	On the south base of the Saundaryanāyaki shrine in the same temple.	Do. ..	Māṟavarman alias Tribhuvanchakravartin Sundara-Pāṇḍyadēva.	15 + 1st year, Maśi.	Do. ..	Gift of one good āṇai-achchu, for a twilight lamp to burn in the shrine of the goddess, by a resident of Rājarāja-Erivīrapaṭṭaṇam. A Brāhmaṇa as usual took charge of the gift.
368	On the same base	Do. ..	....	26th year and 345th day, Āṇi.	Do. ..	Order to the assembly of Rājarāja-chaturvēdimaṅgalam stating that in the hamlet newly founded to the south of that village the right of *kaḍamai* was to be held by the temple of Tirunelvēli and the right of *kārāṇmai* by a certain Daivachchilai-Perumāḷ Iḷaiyāḷvāṉ alias Kāliṅgarāyaṉ. The hamlet was thus to be entered in accounts as a rent-free dēvadāna. The document was signed by Peṉṉēṟṟi-uḍaiyāṉ Kulaśēkhara-Vāṇādarāyaṉ and others. The word ᳬ᳭ᳮᳯ at the end indicates that the record may have been a copy.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
369	On the west base of the same shrine ..	....	Tribhuvanachakravartin Kōnerinmai-[ko*]ndan.	6th year and 20th day.	Tamil ..	Another similar gift to the temple of Tirunelvēli. The land was situated in the village reclaimed after cutting down the forest overgrown with jack-trees, south of Rajarāja-chaturvēdimaṅgalam. This document is also marked ⊕ ⊕ ⊕ ⊕.
370	On the north base of the same shrine ..	Pāṇḍya ..	Jaṭavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3 + 7th year, Mārgaḷi, 20 tēdi, Sunday, saptamī, Uttara-Bhadrapadā and days 2690.	Do. ..	Begins with the introduction [illegible] etc. Registers an order of the king to the temple authorities that they should get the rice required for offerings, by giving paddy to be husked by the dancing girls. The order was made at the request of the Śrī-Rudras and Śrī-Māhēśvaras of Śuttamalimaṅgalam. A similar order was also passed by the Tiruvaḍigal of Jētuṅga-nāḍu.
371	On a slab used for spreading cooked rice in the kitchen of the same temple.	Do. ..	Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7th year ..	Do. ..	This is the slab for flowers presented by Uḍaiyān Abayampukkān alias Adiravīśiyāduvān a resident of Nichchittakaṇḍapperunderu in Rājarāja-Erivīrapaṭṭaṇam.
372	On a slab used for preparing flower garlands in the same temple.	..	....	....	Do. ..	Records the gift of the flower stone by Āriyan Nāgadēvan Purushōttaman.
373	On the east wall of the maṇḍapa in front of the central shrine in the Kailāsanātha temple at **Brahmadesam.**	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1472, Sādhāraṇa, Kaṉṉi, 6 tēdi, ba. di. navamī, Friday, Puṇarta (i.e., Punarpūśa) Variyāṇa-yōga, Gajakaraṇa.	Do. ..	Gift of a village with all its income to the temple of Kailāsamuḍaiya-Nayiṉār in Rājarāja-chaturvēdimaṅgalam a brahmadēya in Mulli-nāḍu, by Rāmappa-Nāyaka son of Gauḷa Basavaya-Nāyaka for the merit of the Mahāmaṇḍalēśvara Viṭṭhalēśvara-Mahārāja in the same manner as it had been granted in Kollam 723, Āvaṇi, 13 tēdi, by Śiṉaivāy Mūtta-Tiruvaḍi.
374	On the north base of the same maṇḍapa ..	..	....	Kollam 691, Kārttigai, 5 tēdi, ba. di. trayōdaśī, Sunday, Saubhāgya-yōga, Svāti.	Do ..	Gift of the village of Vēppaṅgulam alias Vīramārttāṇḍappēreri for worship and offerings during the 365 days of the year including the adhika-days in the temple of Kayilāyamuḍaiya-Nayiṉār at the Brahmadēśa village Rājarāja-chaturvēdimaṅgalam in Mulli-nāḍu, by Śaṅkaranārāyaṇa Veṉṉumaṅkoṇḍa Bhūtalavīra Udaiya-Mārtāṇḍavarman of Jētuṅga-nāḍu the senior member of the Śiṉaivāy family, while he was encamped on the east side of Vēḷākurichchi in Mulli-nāḍu. Mentions Taṅgachchi Śeṇbagarāma.
375	On the north wall of the prākāra in the same temple.	..	.. .	Kollam 657, Paṅguṉi, 6 tēdi.	Do. ..	Gift of money by the merchants [of Rājarāja-chaturvēdimaṅgalam] for conducting the festival on the 7th day of Paṅguṉittirunal.
376	On the same wall	..	....	Kollam 749, Mārgaḷi, 17 tēdi.	Do. ..	Gift of money by a merchant for offering tiruchchāndu during the [Paṅguṉi]-festival.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On the inner gōpura of the same temple	..	....	....	Tamil ..	Records the building of the gōpura by Ayyaṅgara-Nāyaka son of the son-in-law Peddu-Nāyaka, for the merit of Vīrappa-Nāyaka son of Viśvanātha-Nāyaka Kṛishṇappa-Nāyaka.
378	On the first gōpura of the same temple ..	..	....	Śaka 1547, Kollam 798, Rudhirōdgārin, Vaigāśi, 15 tēdi, ba. di. Uttiraṭṭādi (Uttara-Bhadrapada) and Tuesday, daśamī, Śōbhana-yōga and Śiṅga-karaṇa.	Do. ..	Registers the royal writ granted by Viśvanātha-Nāyaka Vīrappa-Nāyaka that the members of the 5 sub-divisions of artisans (kaṉmaḷar) should not intermingle (illegible) with each other. The temple authorities also declared the same for the benefit of their subordinates.
379	On a slab set up in a street in the same village.	..	....	Śaka 1544, Kollam 797, Paridhāvi (wrong), Paṅguṇi, 3 tēdi.	Do. ..	Damaged. Registers a piḍipāḍu granted by the authorities of the temple treasury to the Aḍavimar of that village.
380	In the Rāja-maṇḍapa in the same village	..	....	Śaka 159 [0], Kollam 840, Viśvāvasu (wrong).	Do. ..	Registers the gift of Periyanaṭṭu-maḍam to Meyganda-Nāyiṉār of Nallūr, by the temple authorities and states that all the property of the maṭha seen or unseen, was hereditary to the maṭha.
381	On a slab built into the steps of the river in the same village.	Chōḷa ..	Rājarāja I	....	Vaṭṭeḻuttu ..	Fragment. Seems to refer to a sale of land.
382	On the south wall of the maṇḍapa in front of the central shrine in the Gōpāla-svāmin temple at **Mannarkoyil.**	..	....	[Kollam 7] 4 [3], Āṇi, [5] tēdi.	Tamil ..	Damaged. Mentions that the residents of Kākkaḷūr including Maṉṉa-Piḷḷai and Maṭṭa-Paṇikkar, agreed to replenish the loss of 150 kōṭṭai of paddy which had been mortgaged by the temple. The document is signed by Nālāyira-Mūvēndiravēḷāṉ.
383	On the same wall	..	....	Kollam 764, Sarvadhārin, Mārgaḷi, 3 tēdi, ba. di. ashṭami, Sunday, Śubhra-yōga, Uttara-Phalguni.	Do. ..	Records the appointment of a certain Śaṅkaranayiṉār as the dharmakartā and accountant of the temple by the god and his servants assembled together in the Kulaśēkara-maṇḍapa underneath the canopy called Udayamārttaṇḍaṉ-pandal. The document is signed by Nālāyira-Mūvēndavēḷāṉ alias Dēvapiḷḷai.
384	Do.	Pāṇḍya ..	Śivaladēva alias Pattirarāya, 'who took all countries and claimed the three crowns by right.'	Kollam 688, Tai, 13 tēdi.	Do. ..	Being encamped in his new mansion at Vēḷakkurichchi, the king granted as a taragu-piḍipāḍu the right of [husking paddy ?] etc. by appointing [the temple dancing girls ?] as second kuḍi. See above No. 370.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
385	On the same wall	..	....	Śaka 1480, Kollam 734, Kalayukti, Margaḷi 5 tēdi, ba. di. ashṭamī, Saturday, Saubhāgya-yōga, Uttara-Phalgunī.	Tamil ..	Registers a gift of land by the god, his servants and the big assembly of Rājarāja-chaturvēdimaṅgalam having assembled together in the Kulaśēkhara-maṇḍapa, underneath the pandal called Udayamārtāṇḍaṉ, to a certain Pērāyira-muḍayāṉ Anantakṛishṇaṉ of Talaichcheṅgāḍu for his services as kuḍavar in the temple. It is stated that the god was seated on the pīṭha called after Viśvanātha-Nāyakar who was the agent of [the Karṇāṭa king] Rāmarājadēva-Mahārāja.
386	Do.	..	....	Do.	Do. ..	Gift of land, house and certain temple privileges, under similar circumstances, to a certain Veṉṟumālaiyiṭṭa-Perumāḷ of Iḍaiāṟṟukkuḍi near Śālagrāmam, who belonged to the Bhāradvāja-gōtra and Jaimini-sūtra on his being appointed for the service of kuḍavar in the same temple.
387	Do.	..	....	Kollam 699, Paṅguṇi, 14 tēdi.	Do. ..	Unfinished. Gift of taragu-piḍipāḍu as in No. 384 above, to Ayyikkuḍi and others who were appointed as the 9th kuḍi in the temple, while the king was encamped in his new mansion at Agara-śīmai in Kaḷakkāḍu alias Śōḷakulavalli-puram.
388	Do.	..	....	....	Do. ..	Ordered that Ānandavalli [was to be appointed 3rd kuḍi] in the temple of Aḻagiya-Maṉṉaṉār of Rājarāja-chaturvēdi-maṅgalam a Brahmadēśam in Muḷḷi-nāḍu, in place of Valli-Māṇikkamālai and her set who formerly occupied the 3rd kuḍi but were now transferred to the 4th.
389	On the north wall of the same maṇḍapa ..	..	....	Kollam 698, Māśi, 10 tēdi, ba. di. pañchamī, Thursday, Svāti.	Do. ..	Śaṅkaranārāyaṇa Veṉṟumaṇkoṇḍa Bhūtalavīra Vīra-Udaya-mārtāṇḍavarman having become the chief of Śiṟaivāy, and being encamped at his new mansion in the Brahman quarter (agara-śīrmai) called Vīramārtāṇḍa-chaturvēdimaṅgalam of Kaḷakkāḍu alias Śōḷakulavallipuram in Pachchaṟṟuppōkku a sub-division of Vānava-nāḍu, gave seven tanks including all income to the temple of Aḻagiya-Maṉṉaṉār as tiruviḍai-yāṭṭam.
390	On the same wall	..	....	Kollam 662, Māśi, 2 tēdi.	Do. ..	Registers that Nārumpuṅkoṇḍaṉ Taṇḍaiyumkālumaḻagiyāṉ Vīrakēraḷaṉ Virudarāyaṉ and his party were to take up the naṭṭuva-turavu and tāḷakāra-turavu in the temples of Aḻagiya-Maṉṉaṉār and Kailāsa-Muḍaiyār at Rājarāja-chaturvēdimaṅgalam, and those at Tiruppuḍaimarudūr, Attāḷanallūr, Ādichchanallūr and other places. These services are stated to have been till then held by outsiders (paradēśi).

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
391	On the east wall of the same maṇḍapa ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	30th year, Puraṭṭāśi.	Tamil ..	Gift of land and a tank, by Ilaiyāḷvār Dēvachchilai-Perumāḷ alias Vikrama-Pāṇḍya Kāliṅgarāyar, to the temple of Parpanāba-Perumāḷ at Tiruvanandapuram. The assembly of Rājarāja-chaturvēdimaṅgalam declared these to be rent-free and deducted them from the vari register.
392	On a step of the same maṇḍapa	Chōḷa-Pāṇḍya.	Sundara-Chōḷa-Pāṇḍyadēva . ..	14th year ..	Do. ..	Gift of half a lamp, lamp-stand and 16 cows, by Śēraḷaṉ-Mādēviyār Ādi[chchi] queen of the Chēra king Rāśiṅgadēvar to the temple of Rājēndraśōḷa-Viṉṉagar-Āḷvār at Muḍigoṇḍa . . . . in Rājarāja-Pāṇḍināḍu.
393	On the east wall of the prākāra of the same temple, right of entrance.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	8th year, Māśi	Do .	Unfinished. Registers an order to the residents of Paṉṉaṅguḍi alias Vikramapāṇḍyanallūr in Muḷḷi-nāḍu and refers to land given in Pilāviḷai alias Kulaśēkharanallūr on the southern side of Rājarāja-chaturvēdimaṅgalam, to 12 bhaṭṭas of Kulaśēkhara-chaturvēdimaṅgalam and to the temple of Nālāyira-Viṉṉagar-Emberumāṉ, for the recitation of the Tiruvāymoḷi.
394	On the same wall, left of entrance ..	..	....	Kollam 721 ..	Do. ..	Built in at the end. Refers to the appointment of dancing girls for turavu (service?) etc.
395	On the inner gōpura, right of entrance ..	..	....	Śaka 1510, Kollam 763, Aṟpaśi, 1 tēdi, śu. di. daśamī, Sunday, Śōbhana-yōga and Dhanishṭhā.	Do. ..	Appointment of two dancing girls for the 12th kottu in the temple. The document is signed by Nālāyira-Mūvēndavēḷāṉ alias Dēvappiḷḷai.
396	On the same gōpura, left of entrance ..	..	....	Śaka . . . ., Kollam 7[22], Āvaṇi, 6 tēdi.	Do. ..	Registers that the king from his camp at Kallaḍaikurichchi ordered that a certain Tirukkurugūr, daughter of Nāgammai, and her followers were to be appointed as the 11th kuḍi of the same temple.
397	On the west wall of the Kulaśēkhara-Āḷvār shrine, in the same temple.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	14th year ..	Do. ..	Registers an agreement given by the Śrīvaishṇavas of the Rājēndra-Viṉṉagar temple of Rājarāja-chaturvēdimaṅgalam, to Āḷvār Śrī-Paraṅkuśamāmuṉi one of the Brahmavidvāns of that place, stating that they would obey him inasmuch as he had been appointed to look after the service in the shrine of Āḷvār Kulaśēkhara-Perumāḷ set up and endowed by Śeṇḍalaṅgāradāsar of Mullaippaḷḷi in Malai-maṇḍalam.
398	On the north wall of the same shrine ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4 + 1st year, Vaigāśi.	Do. ..	Gift of the village of Vēlañjōlai to the same shrine by the Kāraṇavaṉs of the tantra headed by the chief military officers, in the imperial service (śeṅgōl velaikkārar) of Parikkiragam Dēvēndravallabha of Ūrimaiyaḷagiyāṉ in Vaḍavāṟi-naḍu.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
399	On the north and west bases of the same shrine.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4 + 1st year ..	Tamil ..	The villagers of Puliyūr alias Nṛipachūḷāmaṇinallūr in Teṇvāri-nāḍu having assembled together as ūr granted the flow of excess water of their tank, to other tanks.
400	On the north and west walls of the same shrine.	..	....	....	Do. ..	Śeṇḍalaṅgāradāsar of Mullaippaḷḷi in Malai-maṇḍalam who set up the shrine of Kulaśēkharap-Perumāḷ declared the village Vindanūr in Kurumarai-nāḍu as a tiruvidaiyāṭṭam and settled its boundary disputes (illegible) on the strength of an old document which was now re-written. The village had been formerly surveyed under royal orders in the 9th year of Rājēndra-Chōḷadēva and had been registered on the 1st tier of the temple as the tiruvidaiyāṭṭam of Rājēndraśōḷa-Viṇṇagar-Emberumāṉ in Rājarāja-chaturvēdimaṅgalam in Madhurāntaka-valanāḍu, a sub-division of Rājarāja-Pāṇḍināḍu.
401	On the east wall of the same shrine .	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva 'who having taken the Chōḷa country was pleased to perform the anointment of heroes at Muḍigoṇḍa-Chōḷapuram.'	20th year, Dhanus, 7 tēdi, ba. di. saptamī, Monday, Uttara-Phalguni (Uttiram).	Do. ..	Sale of garden land belonging to two childless widows of Rājarāja-chaturvēdimaṅgalam for 12½ aṇai-achchu to the shrine of Kulaśēkhara-Perumāḷ by their representatives (mudukkaṉṉu), one a son-in-law and the other the father. It is stated that before doing this the widows appealed to their jñātis for help; but failing to get it other jñātis permitted them to dispose of the lands as they liked.
402	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13 + 6th year ..	Do. ..	The Śrīvaishṇavas of Rājēndra-Viṇṇagar in Rājarāja-chaturvēdimaṅgalam granted to Śeṇḍalaṅgāradāsar a piḍipāḍu under the following circumstances. The latter having got the release of certain lands in Vindanūr alias Avanimārtāṇḍapuram the ownership of which was disputed by the residents of Puliyūr in Teṇvāri-nāḍu and of Śrīvallabha-chaturvēdimaṅgalam in Kurumarai-nāḍu in the boundary dispute already referred to in No. 400 above the nagarattār of Vindanūr granted the kāraṉmai of these lands to Śeṇḍalaṅgāradāsar of the Kulaśēkhara-Perumāḷ shrine. The king on the occasion of his presence at the Nālāyiravaṉ-tirumaṇḍapam to hear the tiruppāvai, remitted all the taxes on these lands including kaḍamai and antarāyam.
403	On the east base of the same shrine ..	..	....	....	Do. ..	Seems to register an order of the chief god Gōpālasvāmin of the temple, granting the kaḍamai of Naḍāḷvāṉkuḷam for meeting the expenses of offerings, etc., on the day of Ārdrā in the month of Makara when he went on procession and stood in front of the shrine of Kulaśēkhara. The gift was made to Śeṇḍalaṅgāradāsa, at the suggestion of Tiruvaraṅga-Nārāyaṇaṉ.
404	On the east wall of the prākāra of the same shrine.	..	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	5th year and 47th day.	Do. ..	Gift of two mā of land, including all taxes, to the maṭha of Śeṇḍalaṅgāra-māmuṇi for feeding 12 Brahmavidvāns and himself every month on the day of Śatabhishaj which was the birthday star of the king. Kaliṅgarāya instituted the charity.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the south wall of the same prākāra ..	Pāṇḍya ..	Māravarman alias Tribhuvana-chakravartin Sundara-Pāṇḍyadēva.	11 + 3rd year, Māśi.	Tamil ..	The residents of Puliyūr alias Nṛipachūḷāmaṇinallūr having met in assembly as ūr, granted to the temple of Kulaśēkhara-Perumāḷ certain privileges for carrying the water from their tank to the newly constructed tank called Śeṇḍalaṅgaraṉ-pudukkuḷam.
406	On the same wall	Do. ..	Do. do.	11 + 1st year, Āṇi.	Do ..	Refers to a similar gift by the residents of Vindanūr alias Avaṇimārtāṇḍapuram to the shrine of Kulaśēkhara-Perumāḷ.
407	Do.	Do. ..	..... Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	Do. .	Do.	Built in at the beginning. Gift of a tank by the revenue subordinates of the chief Muḷaikadirmōhaṉ, to the temple of Kṛishṇa (Tiruvāykulattu-piḷḷai) at Rājēndra-Viṉṉagar. The taxes on the tank, if imposed, were agreed to be paid by the villagers.
408	Do.	Do. .	Kulaśēkharadēva	11th year, Māśi 25 tēdi.	Do. ..	Registers an order of the village assembly under the instruction (niyōga) (of the king). Certain private houses which were required in constructing the second prākāra of the temple according to the Śāstras, were (acquired and) granted.
409	On a slab set up near the Teppakkuḷam in the same village.	..	....	Śaka 1526, Kollam 781, Viśvā-[vasu], Tai, 25 tēdi, Anurādhā.	Do.	Gift of land by a certain Pōttināyakar for conducting the Teppattirunāḷ festival of Aḷagiya-Maṉṉaṉār.
410	On the east wall of the maṇḍapa in front of the central shrine in the Puṭārjunēśvara temple at **Tiruppudamarudur**, right of entrance.	..	....	Kollam 696, Aṟpaśi, 26 tēdi, śu. di. chaturdaśi, Sunday, Siddha-yōga, Aśvini.	Do ..	Gift of land by Mārtāṇḍaṉ Vīrakēraḷakuṭṭi one of the Vishṇudāsis of the temple of Aḷagiya-Maṉṉaṉār at Śrīvalavaṉmaṅgalam a brahmadēya in Kīḻkaḷa-kūṟṟam, for meeting the expenses of worship and offerings and for feeding devotees. The mother of the dancing girl here called Pitāstrī Pārvatī was also to receive food from the temple daily.
411	On the same wall, left of entrance ..	..	....	Kollam [6]59, Śittirai, 13 tēdi.	Do. ..	Much damaged. Refers to the Śittirai festivities of the god Nārumpūṅgoṇḍaruḷiya-Nāyiṉār.
412	Do. ..	..	....	Śaka 1481, Kollam 735, Kaṉṉi, 14 tēdi, Śatabhishaj, śu. di. trayōdaśi, Thursday.	Tamil (poetry and prose).	Gift of one mā of land in the village of Śaḍaiyamāṉkuḷam to the Tamil Poet who sang of Marudūr, by king Perumāḷ Mārtāṇḍa-Paṇaikkāraṉ.
413	Do. ..	..	....	Śaka 1478, Kollam 732, Mārgaḷi, 23 tēdi, ba. di. pañchamī, Monday, Uttara-Phalgunī.	Do.	Gift of food from the temple, daily, to Rāmanāthaṉ the Tamil poet of Marudavanam, for having sung the praise of the god of that temple.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
414	On the south wall of the same maṇḍapa..	..	....	Kollam 662 Puraṭṭādi, 20 tēdi, ba. di. saptamī, Tuesday, Mṛigaśīrsha.	Tamil ..	Gift of the tank Āyppāṉ-kuḷam and its outlying lands (puṟam), situated north-east of Rājarāja-chaturvēdimaṅgalam, to the temple of Nārumpūṅkoṇḍaruḷiya-Nāyaṇār of Tiruppuḍaimarudūr in Muḷḷi-nāḍu, for offerings, lamps, repairs, gardens, etc. The grant was made by the king while he was encamped at Āypiḷḷai-Puttūr in his new palace (puḍuiḍam ?).
415	On the same wall	..	....	Śaka 1617, Kollam 871, Āḍi, 11 tēdi, śu. di. daśamī, Thursday, Anurādhā.	Do. ..	Gift of the village Iluppaikurichchi as a parivattiṇai-kaiyiḍu to the same temple, for worship. The donors were Veṅkaṭādrināyakar-Ayyaṉ, Dinasari Veṅgappayyaṉ and Ananta-padmanābha-Piḷḷai.
416	Do.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country.'	32nd year, Rishabha, 13 tēdi, ba. di. tṛitīya, Saturday, Mūla.	Do. ..	Registers an agreement granted by the Śiva-Brāhmaṇas to the trustees of the temple that they would burn a perpetual lamp regularly every evening for the 100 paṇam received from a Brāhmaṇa lady of Rājarāja-chaturvēdimaṅgalam.
417	Do.	Do. ..	Do. do.	32nd year, Mīna, 23 tēdi, ba. di. ēkādaśī, Thursday, Dhanishṭhā.	Do. ..	A similar agreement given by the Śiva-Brāhmaṇas 'of seven shares' to the trustees of the temple, promising to burn a perpetual lamp day and night for the 100 paṇam received from the Brahman Tillaināyakaṉ Dēvapiraṉ-Bhaṭṭa of Śēṇalūr, a hamlet of Sundara-Pāṇḍya-chaturvēdimaṅgalam.
418	On the north wall of the same maṇḍapa ..	..	....	Kollam] 662, Māśi, 2 tēdi.	Do. ..	Order (taravu i.e., uttaravu) to the trustees of the temples of Aḷagiya-Maṇṇaṉār (at Maṇṇārkōyil), Kailāyamuḍaiya-Nāyiṉār, Nārumpūṅgoṇḍaruḷiya-Nāyiṉār at Tiruppuḍaimarudūr, Āṉaikāttapperumāḷ-Nayiṉār at Attāṉanallūr, Vēḷichchuramuḍaiya-Nayiṉār at Ādichchanallūr and others that the services (?) of naṭṭuvatturam and tāḷagirituram held till then by paradēśis were granted to Vīrakēraḷavirudarāyaṉ and his party from the date of the record. Compare No. 390 above.
419	On the same wall	.	.. .	Śaka 1485, Kollam 740, Māśi, 14 tēdi, śu. di. navamī, Friday, Varāha-karaṇa, Vishkambha-yōga, Mṛigaśīrsha.	Do. ..	Grant of land in Nambantiṭṭai alias Nārumpūṅkoṇḍanallūr and of daily food, by the temple, to the dancing girl Kāḷattinātha-Māṇikkattāḷ and her descendants for their services in the temple.
420	On the east wall of the maṇḍapa in front of the Gōmati-Ammaṉ shrine in the same temple, right of entrance.	..	....	Śaka 14[6]8, Kollam 7[2]2, Tai, 10 tēdi.	Do .	Order of king Śaṅkaranārāyaṇa Veṉṟumaṉkoṇḍa Būtaḷavīra Udayamārtāṇḍavarmaṉ of Jētuṅga-nāḍu the senior member (mūttavar) of the Śiṟaivāy family, conferring in the specified year the appointment of temple-accountant on a certain Perumaṉ and his descendants, from his camp at Kuṉṟattūr.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
421	On the same wall, left of entrance ..	..	. ..	Śaka, 1477, Kollam 731, Rākshasa, Puraṭṭādi, 21 tēdi, śu. di. pañchamī, Saturday, Apasmāra-yōga, Jyēshṭha.	Tamil ..	Damaged. Registers that the temple appointed a certain Rāmanāthaṉ as the poet of the temple, conferring on him the title Marudavanakkavirāyaṉ and granted to him certain lands and a house, tax-free. He had evidently to attend on the two days of the [Kē]ṭṭai-festival and to compose some poems for the occasion. Mentions Vaśavappa-Nāyaka; see Nos. 412 and 413 above.
422	On the margin of a slab used for making flower-garlands, in the same temple.	..	....	....	Do. ..	Records the gift of the slab by the Śiva-Brāhmaṇa Dēvaṉ Uyyavandāṉ alias Tyā[ga*]vinōda-Bhaṭṭa.
423	On the south wall of the central shrine in the Mūṉṟīśvara temple at Attalanallur.	Pāṇḍya ..	Vīra-Pāṇḍyadēva	2 [0]th year, Mārgaḷi.	Do. ..	Built in at the end. Seems to record the gift of a house to the temple of [Vi]nāyaka-Piḷḷaiyār (called after) Jagatappa-gaṇḍa, by men 'who had supervision over the army.'
424	On the gōpura of the same temple, right of entrance.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	2nd year ..	Do. ..	Registers the gift of three achchu for two evening lamps to the temple of Mūṉṟukai-Īśvaramuḍaiya-Mahādēva of Attāṉinallūr in Muḷḷi-nāḍu, by a native of Aḷḷiyūr in Veṇṇaiyūr-nāḍu (a sub-division) of Śōḷa-maṇḍalam. The money was received by a Śiva-Brāhmaṇa of the temple.
425	On the same gōpura, left of entrance ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Śrīvallabhadēva.	16+1+1st year	Do. ..	Gift of an oil-mill to the same temple by a certain Paṭṭiśvaramuḍaiyāṉ of Vaḍa-Koṅgu, in accordance with the oral orders (திருவாய்க்கேள்வி) and written orders (திருமுகம்) of the king.
426	On the base of the central shrine in the Gajēndravarada-Perumāḷ temple in the same village.	Do. ..	Do. do.	37th year, Kumbha, 10 tēdi, śu. di. Prathamai, Saturday, Pūraṭṭādi (i.e., Pūrva-Bhadrapadā).	Do. ..	Seems to be a copy of an earlier grant. Begins with the historical introduction [illegible] etc., generally found in the records of Jaṭāvarman Śrīvallabha. Gift of land for conducting the service called Śrīvalavaṉ-śandi in the temple of Āṉaikkaruḷśeydapirāṉ at Attāṉinallūr on the birth-day asterism Pūraṭṭādi, of the king. Signed by Tachchai Nenmali-Uḍaiyāṉ.
427	On the east wall of the maṇḍapa in front of the same shrine.	..	....	Kollam [8]20, Āḍi, .. tēti, ba. di. chaturdaśī, Wednesday, Svāti.	Do. ..	Gift of prasāda (sacred food) to a certain Śeṇbagamāttaṇḍa-kuṭṭi of Karandayarpāḷaiyam in Kalliḍaikurichchi, on the occasion of the mid-day service instituted by Ādityavarman, in the Āṉaikkaruḷśeydapirāṉ temple at Attāṉinallūr (called Ātravana in the Grantha verse at the beginning of the inscription).
428	On the south wall of the same maṇḍapa ..	..	....	Kollam 727, Paridhāvin, Āḍi, 31 tēdi, śu. di. ashṭamī, Friday, Anurādha.	Do. ..	Gift of land for conducting the Chitrā-festival each month in the same temple, by Rāmappa-Nāyaka, the agent of Viṭṭhaladēva-Mahārāja, under the orders of the king.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On the south wall of the verandah of the first circuit in the same temple.	Chōḷa ..	Rājakēsarivarman alias Tribhuvana chakravartin Kulōttuṅga-Chōḷadēva (I).	30th year ..	Tamil ..	Begins with the introduction [illegible] etc., but the characters are of a later period. Registers that a portion of the fields of Attāṇinallūr, the eastern hamlet of Rājarāja-chaturvēdimaṅgalam, a brahmadēśa in Muḷḷi-nāḍu, a subdivision of Uttamaśōḷa-vaḷanāḍu in Rājarāja-Pāṇḍināḍu, was separated under the name Rājanārāyaṇanallūr and granted as a tax-free dēvadāna land to the temple of Moymām-pūmboḷil-Āḷvār. Mentions the tirumandiravōlai Vīraśōḷa-Pallavarāyaṉ and other officers.
430	On the west wall of the same verandah ..	Pāṇḍya ..	Vīra-Pāṇḍyadēva	15th ,, .	Do. .	Gift of land (made tax-free) for the flower-garden called Tambikkunallān-tirunandavaṇam founded by Paḷandi-varāyaṉ, by the big assembly of Rājarāja-chaturvēdi-maṅgalam.
431	On the same wall	Do. ..	Māravarman alias Tribhuvanachakra-vartin Kulaśēkharadēva.	9th year, Tai ..	Do. ..	Registers the grant of prasāda (sacred food) to a certain Rāmānuja-Jīyar in return for ¼ aṇai-achchu which the Śrīvaishṇavas of the temple had received from him.
432	Do.	Do. ..	Kulaśēkharadēva	9th year, Āvaṇi	Do. ..	Gift of prasāda (sacred food) to two gardeners for rearing the flower-garden called Rāmānujaṉ-tirunandavaṇam. They were exempted from the tax prasāda-vari and had to grow flowers, pick them and string them together into garlands.
433	Do.	Do. ..	Māravarman alias Tribhuvanachakra-vartin Kulaśēkharadēva.	8th year ..	Do. ..	Gift of land by the members of the big army (Puṟaṅkaṭṭu Caṟu) including the ten commands, to a certain Mālaik[a]radāsa who cultivated the Virāṭarāyaṉ-tirunandavaṇam. The document is signed by Parākrama-Pāṇḍya Pallavaraiyaṉ, Vīra-Pāṇḍya Pallavaraiyaṉ and Īḷattaraiyaṉ.
434	Do.	....	....	Mithuna, 13 tēdi.	Do. ..	Gift of kaḍamai on certain lands, by the temple, for providing maintenance to the gardeners of the Īḷadarayaṉ flower-gardens. The gift was approved by Śōḷakōṉ.
435	Do.	Pāṇḍya ..	Māravarman alias Tribhuvanachakra-vartin Kulaśēkharadēva.	5th year ..	Do. ..	Sale of garden lands to Īḷādarāyar by two individuals.
436	Do.	....	....	....	Do. ..	The Śrīvaishṇavas of the sacred temple of Moymāmpūmpoḷil on behalf of the god, ordered the gift of certain lands of Śōḷakulamāṇikka-chaturvēdimaṅgalam to Mālaikāratādar in charge of the Virāṭarāyaṉ-tirunandavaṇam.
437	Do.	Pāṇḍya ..	Māravarman alias Tribhuvanachakra-vartin Kulaśēkharadēva.	8th year ..	Do. ..	Gift of land to the same person by the assembly of Śōḷakula-māṇikka-chaturvēdimaṅgalam, a brahmadēśa in Muḷḷi-nāḍu.
438	On the west wall of the prākāra of the same temple.	Do. ..	Māravarman alias Tribhuvanachakra-vartin Sundara-Pāṇḍyadēva.	4 + 1 + 1st ,,	Do. ..	Mutilated and damaged. Registers that the assembly of Rājarāja-chaturvēdimaṅgalam and the Śrīvaishṇavas of the temple Moymāmpūmpoḷil met together and arranged for the five sacred offerings each day. The land originally held by the temple for this purpose was evidently lying waste owing to some party quarrels.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
439	On the north wall of the same prakāra ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	11th year, Kaṇṇi, ba. di. 4 tēdi, pañchamī, Sunday, Uttara-Phalguni.	Tamil ..	The characters are of about the 13th century A.D. Incomplete. Gift of land to the temple by the big army including the ten commands, for maintaining the garden called Ādittadēvaṉ-tirunandavaṉam.
440	On the same wall	....	....	....	Do. ..	Gift of one plate (kalam) of food by the temple, for feeding the men in charge of the Rāmānujaṉ flower-garden. This gift was approved by Śōḻakōṉ.
441	Do.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva.	9th year, Āvaṇi, 6 tēdi.	Do. ..	Gift of one achchu by a certain Emberumāṉar-Ammai for providing offerings to the god and providing food from that prasādam to the servants and worshippers of Emberumāṉār in the temple. The Śrīvaishṇavas of the temple received the achchu and agreed to maintain the charity.
442	On a slab used for making flower garlands, in the same temple.	....	....	....	Do. ..	Records the gift of the slab by Tuppaṉ Nārāyaṇaṉ of Karpagachchēri.
443	On stones built into the floor of the same prakāra.	....	Tribhuvanachakravartin Kōnērimēlkoṇḍaṉ.	....	Do. ..	Stones missing and incomplete. Seems to record grants of land to the temples of Śrīkailāsam Śrīvallabha-Īśvaramuḍaiyār and Daśaratha-Rāma-Vinnagar-Āḻvār at Kulaśēkhara-chaturvēdimaṅgalam in Muḷḷi-nāḍu.
444	On a slab set up in a field of the same village.	....	....	....	Do. ..	This is the boundary stone of Rajanārāyaṇanallūr the dēvadāna village of Moymāmpūmpoḷil-Āḻvār.
445	On the east wall of the maṇḍapa in front of the central shrine in the Vīravinōdēśvara temple at Vellanguli.	....	....	Śaka 1447, Kollam 701, Māśi, 7 tēdi, ba. di. chaturdaśī, Śūla-yōga Thursday, Hasta.	Do. ..	Unfinished. Gift of land in Adiyanūr a village of Gaṅganāḍu in Malaiya-maṇḍalam, to Pārasavaṉ for doing treasury service in the temple of Vīravinōdīśvaram-uḍaiya-Nayiṉār at Veḷḷaṅgoḷḷi in Rajarāja-chaturvēdimaṅgalam.
446	On the south base of the Kṛishṇasvāmin temple in the same village.	Pāṇḍya ..	Jaṭāvaraman alias Tribhuvanachakravartin Kulaśēkharadēva.	9 + 1 + 1st year	Do. ..	Sale of land to the temple by a Brāhmaṇa lady of Rājarāja chaturvēdimaṅgalam for providing 8 lamps in the temple of Tirunārāyaṇa-Vinnagar-Emberumaṉ of Śōḻakulamāṇikka-chaturvēdimaṅgalam in Muḷḷi-nāḍu. She was represented in the transaction by her adopted son, the son of her husband's brother.
447	On the same base	Do. ..	Do. do.	2nd ,, ..	Do. ..	Unfinished. Mentions the hereditary worshipper Karimāṇikka-Bhaṭṭa of the same temple and a land sold to him by a resident of Rājarāja-chaturvēdimaṅgalam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
448	On the same base	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśekharadēva.	13 + 10th year	Tamil ..	Unfinished. Refers to the temple of Tirunārāyaṇa-Viṇṇagar-Āḻvār at Śōḻakulamāṇikka-chaturvēdimaṅgalam in Muḷḷināḍu.
449	On the west base of the same temple ..	Do. ..	Do. do.	4 + 1 + 1st ,,	Do. ..	Begins with the introduction [illegible] etc. Gift of land to the temple of Tirunārāyaṇa-Viṇṇagar-Emberumāṉ at Śōḻakulamāṇikka-chaturvēdimaṅgalam conveyed both by the verbal and written orders of the king. A large number of signatories appear at the end of the record.
450	On the north base of the same temple ..	Do. .	Do. do.	Do. Māśi, ashṭagai.	Do. ..	The king being seated on his throne called Muṇaiyadaraiyaṉ in his palace at Erikkiṭṭūr alias Śrīvallabhapaṭṭinam in Kīḻ-Śembil-nāḍu, ordered the grant of ¼ vēli of land at Kuḍurai-ōṭṭi after making the necessary entries in the revenue registers (uḷvari). The land was also exempted from antarāya as per verbal orders passed in the 4th year and the 992nd day, by the king when he was seated on his throne Muṇaiyadaraiyaṉ in the Śrīvallabhaṉ-hall within the palace at Madura east of Māḍakkuḷam. The entries in the uḷvari register regarding the antarāyam exemption are next entered. The triple form of the document is thus interesting.
451	On a slab set up in the same village ..	....	....	Doubtful ..	Do. ..	Damaged. Gift of land by a certain Attalūri Veṅkaṭādri-Bhaṭṭa, son of Timmarasar, for the worship of god Kṛishṇa newly established by him in the village. This land had been originally granted to him by Viśvanātha-Nāyaka Kṛishṇappa-Nāyaka.
452	On the same slab	Vijayanagara	Vīra-Veṅkaṭapatirāya, 'ruling at Vijayanagara.'	Śaka 1585, Kollam 789, Tai, 1 tēdi, Pramadicha, Uttarāyaṇa, Pushya.. 13, Wednesday, Mūla.	Telugu ..	Registers that a certain Veṅkaṭādri-Bhaṭṭa, son of Timmarasa set up at Veḷḷaṅguḍi alias Vīrabhūpālasamudra, the images of Kṛishṇa and Kāmēśvarī and granted land for their worship. The country was directly under the rule of Viśvanātha-Vīrappa and the land granted had been obtained as a grant from Viśvanātha-Kṛishṇappa-Nāyaka.
453	On the east wall of the ruined temple at **Manaramangalam.**	....	....	Kollam 695, Paṅguṇi, 19 tēdi.	Tamil ..	Gift of land in Teṉkarai Mānamaṅgalam attached to Rājarāja-chaturvēdimaṅgalam for maintaining the service called Ravivanmaṉ-śandi in the temple of Pēr-Aruḷāḷapperumāḷ in that village.
454	On a slab set up in the street at **Harikesavanallur.**	....	....	Kollam 689, Āvaṇi, 17 tēdi.	Do. ..	Damaged and unfinished. Refers to the Kaikkōḷas who had settled themselves in the street Śeṇbagamattāṇḍa-perunderuvu in Añjūr-tōppu and registers a charter permitting them to live there without fear.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
455	On the south wall of the prakara of the Arikēśanatha temple at Giriyambapuram.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉēriṉmelkoṇḍāṉ Vīra-Pāṇḍyadēva.	9324 (illegible); 9th year is given in the body of the inscription.	Tamil ..	Gift of the village Śokkaṅkulam the eastern hamlet of Rājarāja-chaturvēdimaṅgalam, for maintaining lamps in the temple of Arikēśīśvaramudaiya-Nāyaṉār at Arikēsarinallūr in Muḷḷi-nāḍu. The gift was made at the suggestion of Kaliṅgarāyar, by the (king's) younger brother Tirunelvēli Bhagavati Aḻagapperumāḷ alias Kulaśēkhara-Kaṇḍiyadēvar who was also the donor of the lamps. The document is signed by Tirunelvēli-uḍaiyāṉ alias Toṇḍaimāṉ and two others. The assembly of Rājarāja-chaturvēdimaṅgalam in the presence of Nālāyira-Mūvēndavēḷāṉ and Rājanārāyaṇa-Mūvēndavēḷāṉ carried out the royal orders fixing the assessment at 5 achchu per year and excluded the granted lands from the vari-register.
456	On the same wall	..	....	20th year and 343rd day.	Do. ..	Order (śirumuṟi) to Vīra-Pāṇḍya Kaṇḍiyadēvar stating that the land purchased by him from the assembly of Rājarāja-chaturvēdimaṅgalam in the name of the temple of Arikēśarīśvaramudaiya-Nāyaṉār, might be enjoyed as kāraṉmai on payment of 2½ varāhaṉ every year.
457	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	14th year and 120th day.	Do. ..	Order to Chaṇḍēśvara of the temple of Arikēsari-Īśvaramudaiya-Nāyaṉār, that the said Vīra-Pāṇḍya Kaṇḍiyadēvar was to enjoy the kāraṉmai and the temple to receive (some money) for the Vṛiśchika-festival.
458	Do.	..	....	..	Do. ..	The assembly of Rājarāja-chaturvēdimaṅgalam issued the ōlai regarding the same transaction herein specifying that the kāraṉmai was to be enjoyed by Vīra-Pāṇḍyadēva and the kaḍamai by the temple.
459	Do.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country.'	14th year ..	Do. ..	Registers that in this year the assembly registered as tax-free a piece of land of specified extent (¼ mā + kāṇi + ½ mā + kāṇi + māgāṇi + mundirigai) purchased by Vīra-Pāṇḍya Kaṇḍiyadēva as a dēvadāna for the temple, from the residents of that village.
460	Do.	Do. ..	Māravaraman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to....'	20th year, Mithuna, śu. di., ashṭami, Friday, Hasta.	Do. ..	Sale of land as kāraṉmai by a certain Dombarai Śrīraṅganāthan of Śēravaṉmahādēvi-chaturvēdimaṅgalam to the temple of Arikēsari-Īśvaramuḍaiya-Nāyaṉār of Arikēsarinallūr, on receiving 55 varāhaṉs from Tirunelvēli Aḻagapperumāḷ .....alias Vīra-Pāṇḍya Kaṇḍiyadēva. The assembly of Śēravaṉmahādēvi-chaturvēdimaṅgalam ordered the temple authorities to fix the boundary stones.
461	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	42 + 1st year ..	Do. ..	Gift of two mā of land for the maintenance of the gardeners in the flower-garden founded by himself and for providing offerings to the god during festivals when he proceeded to the flower-garden. The document is signed by Pallavarāyaṉ. It was ordered that these two mā of land being given away as tax-free dēvadāna might be excluded from the vari-register.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
462	On the same wall	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take all countries.'	12th year, Mīna, 30 tēdi, ba. di. chittari(chaturthi?), Tuesday, Anurādha.	Tamil (of about the 13th century).	Gift of land by purchase at Naḍuvilkurichchi to a shrine of Sūryadēva set up in the temple of Arikēśari-Īśvaramuḍaiya-Nāyaṉār, by Aḷagapperumaḷ alias Toṇḍaimāṉ one of the dēvavaraputras of that temple.
463	Do.	Do. ..	Do. do.	12th year, Vaigāśi.	Tamil ..	Gift of 4½ mā in the same village by a member of the Agapparivarattār residing in the tirumaḍaiviḷāga of this temple for feeding the Māhēśvaras on the festival days of Mārgaḷi-tirunāḷ. Signed by Vijayaśiṅgadēvaṉ, Būtalattaraśaṉ and another.
464	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year and 50th day.	Do. ..	The mutilated part of the inscription contains portions of the historical introduction [illegible] etc. Registers that 1½ mā of land at Naḍuvilkurichchi the western hamlet of Śēravaṉmahādēvi-chaturvēdimaṅgalam was purchased and given to the temple for feeding the Āṇḍār who came to serve the god at the festival of Vaigāśi-tirunāḷ. This land was declared tax-free under orders of the king while he was seated on his throne called Muṉaiyadaraiyaṉ.
465	On the east wall of the same prākāra, right of entrance.	Do. ..	Do. do.	15th year ..	Do. ..	Gift of 60 kalam of paddy by the Brahman Sakala-Śivaṉ Śaṅkaranārāyaṇaṉ alias Kulaśēkhara-Bhaṭṭaṉ for feeding 30 tapasvins on the occasion of the Uttiraṭṭādi festival (each month). The interest on this paddy was fixed at 3 kuruṇi on each kalam per year. At the bottom of the inscription is a fragment which refers to Śelvajñānaśambandar, Mānabhūshaṇa-terinda-Kaikkōḷar and Mīnavaṉ-Mārāvaṉ.
466	In the same place	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kula[śēkharadēva].	..+1st year, Māśi, 19 tēdi, Thursday.	Do. ..	Built in at the beginning. Contains portion of the historical introduction [illegible] etc. Gift of 8 achchu for a perpetual lamp by a lady. Another gift of 2 achchu for the goddess Periyanāchchiyār is also recorded.
467	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11+1st year, Arpaśi.	Do. ..	Registers that the trustees of the temple of Arikē-Īśvaramuḍaiyār, Sundarapāṇḍya-Aṇukkar and Abhimānabhūshaṇa-terinda-Kaikkōḷar being together, granted 100 kalam of paddy every year from the dēvadāna lands of the temple, to the temple of Aṟamvalattīśvaramuḍaiya-Nāyaṉār established at Kīḷūr-Kāḍēṟṟi, through Kūttaṉ Śelvaṉ alias Śelvajñānaśambandar of Vaḷvalapāṇḍyaṉ-tirumaḍam.
468	On the same wall, left of entrance ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	13th year, Āṇi ..	Do. ..	An agreement granted by the temple Śiva-Brāhmaṇas 'of seven shares' to a certain Nakkaṉ Śeṇḍaḷvi alias Virābharaṇa Talaikkōli one of the paḍiyilārs of this temple, on her having founded the shrine of Paḷḷi-Nāchchiyār and granted 7 achchu for worship, offerings and lamp-oil of that goddess.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
469	In the same place	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Śrīvallabhadēva.	12 + 1st year, Āṇi.	Tamil ..	Begins with the introduction ஸ்வஸ்தி ஸ்வஸ்தி etc. Registers that Śōḻaṉ Uḍaiyaṉ alias Nārpattennāyira-Śrīpādadhūḷi purchased a land at Naḍuvilkuricchi the western hamlet of Śēravaṉmādēvi-chaturvēdimaṅgalam and assigned the kaḍamai from it to the temple of Arikēśarīśvaramuḍaiya-Nayaṉār, and stipulated that the balance of produce may be utilised for feeding the Śivayōgins and Āṇḍārs and for providing offerings to the god on the amāvāsyādays.
470	Do.	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11 + 1 + 1st year.	Do. ..	Provides that the balance of paddy left after meeting the annual expenses of the temple, was to be granted for offerings, worship, etc., of the goddess set up in the temple of Aṟamaḷatti-Īśvaramuḍaiya-Nayaṉār, by a certain Gurukularāyaṉ of Iḍaikkaṭṭūr alias Aḻagiya-Pāṇḍyanallūr in Kīranūr-nāḍu. The order was addressed to the priests of the temple.
471	Do.	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	12th year ..	Do. ..	Agreement given by the Śiva-Brāhmaṇas to burn a twilight lamp in the temple in the name of a certain Kārikūttaṉ who had presented an oil-mill of stone to that temple.
472	On a pillar of the maṇḍapa in front of the same temple.	Do. ..	Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7 + 1st ,, ..	Do. ..	Begins with the introduction ஸ்வஸ்தி ஸ்வஸ்தி, etc. The king being seated on his throne called Muṉaiyadaraiyaṉ in his palace at Madura east of Māḍakkuḷam, ordered that the managers and the dēvakanmis of the temple of Arikēśarīśvaramuḍaiyār should spend 1,200 kalams of paddy from the accumulated antarāya income of each year, on repairs to the temple.
473	On the gōpura of the same temple ..	....	....	Śaka 1488 Sādhāraṇa (wrong), [Kollam] 726, Arpaśi, 20 tēdi.	Do. ..	Records that a certain Perrappaṉ a Kaikkōḷa of the temple of Ma[gi]yiśvaramuḍaiya-Nāyiṉār at Padmanābhanēri in Pachchārraṅgaraippōkku in Vāṉava-nāḍu, was appointed accountant of the three temples of Arikēśvaramuḍaiya-Nāyiṉār, Aramaḷattichchuramuḍaiya-Nāyiṉār and Śrīvāsudēva-Viṉṉagar-Emberumāṉ. Mentions Daḷavāy Rāmappa-Nāyaka and his son Perrappa-Nāyaka.
474	On the south wall of the central shrine in the Pushpavanēśvara temple at Ten-Tribhuvanam.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Śrīvallabhadēva.	17th year .	Do. .	Begins with the introduction ஸ்வஸ்தி ஸ்வஸ்தி, etc., Gift of 100 sheep for 2 lamps set up by Kiḷavaṉ Appaṉ alias Śrīvallabhapāṇḍikkōṉ a resident and chief of Korkai in Kuḍa-nāḍu to the temple of Teṉ-Tiruppūvaṇamuḍaiya-Mahādēva in Muḷḷi-nāḍu a district of Pāṇḍi-nāḍu.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
475	On the west and south bases of the same shrine.	....	....	Kollam, 661, Māśi, 29 tēdi.	Tamil ..	Gift of the field called Nāchchiyārparṟu included in Añjūrparṟu for conducting the service [Vīra]kēraḷaṉ-śandi and the Bharaṇi-festival of three days celebrated each month on the day of Bharaṇi which was the birth-day star of the king, in the temple of Teṉ-Tiruppūvaṇamuḍaiya-Nāyaṉār and Tiruppūvindēvi-Nāchchiyār. The grant was made by the king while he was encamped in the house of Anantanārāyaṇa-Bhaṭṭa of Śeṇbagarāma-chaturvēdimaṅgalam in Tirukkuruṅguḍi. Signed by Vēṭṭai-Aḷagīyār.
476	On a pillar of the verandah of the same shrine.	....	....	....	Do. ..	This is the maṇḍapa constructed in the sacred verandah (tirunaḍaimāḷigai) of the temple, by Nityābharaṇa of Mānābharaṇanallūr.
477	On the south wall of the central shrine in the Tirukkaḍukkaṉ-Mūṉṟīśvara temple at Pappakudi.	....	....	Kollam, 704, Śittirai, 29 tēdi, śu. di. shashṭhī, Friday, Śūla-yōga, Varāha-karaṇa, Punarvasu.	Do. ..	Gift of a tank (and lands) at Pūśanaiśēri alias Kollaṅguḷam in Karuvunallūr-parṟu, to the temple of Tirukkaḍukkaimuṉṟumuḍaiya-Nayiṉār at Pāppakuḍi in Muḷḷi-nāḍu, by three residents of Pālaikkal in Malai-maṇḍalam. The record seems to state that these three had taken up the temple repairs and received as ācharya-dakshiṇa the said tank and lands; but having quarrelled (?) among themselves they had decided to give them back to the temple.
478	On the east wall of the maṇḍapa in front of the same shrine.	....	...	Śaka 1492, Kollam 745, Āṉi, 30 tēdi, ba. di., Tuesday, Svāti, daśamī.	Do. ..	Registers that Ariyanayiṉār-Mudaliyār, Vīrarāghava-Mudaliyār, and Śrīkāryam Rāmappa-Nāyaka the agents of Viśvanātha-Nāyaka Krishṇappa-Nāyaka and Virappa-Nāyaka, who were themselves the agents of the Mahāmaṇḍalēśvara Rāmarāja-Tirumalarāja, appointed a certain Karumugilaṉ Kēraḷādityadēva as the hereditary accountant in the temple of Tirumaṉṉichchuramuḍaiya-Nayiṉār at Pāppakuḍi alias Ādittavanma-chaturvēdimaṅgalam.
479	On the north wall of the kitchen in the same temple.	....	....	171[9] A.D. Viḷambi, Tai, 18 tēdi.	Do. ..	In modern characters. Registers that Tāṇḍavammāḷ the wife of Sundaraliṅgam Piḷḷai of Pāppakuḍi, repaired with the sanction of the temple Committee the kitchen attached to the shrine of Śivakāmi-Ammaṉ in the temple of Tirukkaḍukkai-Mūṉṟīśvara and gave land for feeding Brāhmaṇas on the dvādaśī days and conducting daily worship.
480	On a slab set up at the anicut in the same village.	....	....	[Kollam] 839, Āvaṇi, 19 tēdi, Thursday, trayōdaśī, Pushya.	Do. ..	Tambiraṉtōḷa-Piḷḷai Śidambaranātha-Piḷḷai completed this anicut for the merit of Tirumalaikoḷundu-Piḷḷai, the agent of Vaḍamalaiyappa-Piḷḷai.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
481	On a rock called Nambaṉpaṟai at **Nambantattai** a hamlet of the same village.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	[2]2nd year Ka[rkaṭa]ka, [2]2 tēdi, śu. di. chaturdaśī, Saturday, Uttiram, *i.e.*, [Uttara-Phalguni].	Tamil .	Registers an order of queen Eṉakkunallapeṟumāḷ alias Ulagamuḷudumuḍaiyār to remit taxes on a certain land in the north-eastern hamlet, which was meant for feeding (?) the Māhēśvaras on the occasion of the sacred food-offering to god Toṇḍanāyaṉār at Kāpālippāṟai. The grant was made to a certain Ulagamuḷudumuḍaiya Pichchar. Signed by Koḍumoḷūruḍaiyaṉ.
482	On the same rock	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year ..	Do. ..	An agreement given by a certain Vaḍakoṅgaṉ-Paṭṭiśvaramuḍaiyāṉ that he would use, for improving the village Śālaikkuḷam (which was the jīvita of the military officer Jagadopparkaṇḍa of Attāṇinallūr), the income from that village and that from the balance he would construct a maṇḍapa called Jagadoppakaṇḍa-tirumāḷigai in the temple of Ka[pl]śaramūḍaiyār.
483	On the north wall of the Agniśvara temple at **Valudur**.	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes at Muḍigoṇḍaśōḷapuram.'	15th year and 542nd day.	Do. ..	Begins with the introduction [illegible], etc. The king being seated on his throne Maḷavarāyaṉ in his palace at Madura east of Māḍakkuḷam in Madurōdayavaḷanāḍu, ordered at the request of Maḷavarāyaṉ that some lands be given as tax-free dēvadāna with all income to the temple of Tiruvakkīśvaramuḍaiyār at Vaḷudiyūr, the north-eastern hamlet of Rājarāja-chaturvēdimaṅgalam. It was also ordered by Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ (i.e. the emperor in good health) in the 15th year and 405th day that the grant may be registered in the books and (a copy of) the order furnished ([illegible]). The registry was also made in the same year and the record was engraved evidently on the 542nd day after the 15th year.
484	On the east base of the same temple ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	9th year, Puraṭṭāśi.	Do. ..	Begins with the introduction [illegible], etc. Gift of land to the temple of Tiruvaṉṉīśuramuḍaiyār by a Brāhmaṇa resident of Rājarāja-chaturvēdimaṅgalam.
485	Do. ..	Do. ..	Do. do.	3 + 1st year, Mēsha, 14 tēdi, ba. di. trayōdaśī, Thursday, Svāti.	Do. ..	Gift of land to Kshētrapāla-Piḷḷaiyār of the same temple by two Brāhmaṇa residents of Rājarāja-chaturvēdimaṅgalam. [*Note.*—Inscription No. 485 is written in continuation of No. 484. The engraving was evidently done at some later date and no chronological order was observed].
486	On the south base of the same temple ..	Do. ..	Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7 + 1st year, Āvaṇi.	Do. ..	Begins with the introduction [illegible], etc. Sale of the tanks Śaṅkaranēri and Umaiṉaṅgai-ēri with all the connected lands to the temple of Tiruvagniśvaramuḍaiya-Nāyaṉār by the assembly of Rājarāja-chaturvēdimaṅgalam.
487	On the same base	Do. ..	Jaṭāvarman alias Tribhuvachakravartin Kulaśēkharadēva.	13 + 13th year, Vaigāśi.	Do. ..	Registers that the Śiva-Brāhmaṇas of the temple of Tiruvagniśvaramuḍaiyār at Vaḷudiyūr, received 1 achchu from Śelvajñānadēva one of the tapasvins of Vaḍatalaikaḷam and agreed to burn a twilight lamp in the temple as long as the moon and the sun endure.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
488	On the west wall of the same temple ..	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes at Muḍigoṇḍaśōḷapuram.'	15 + 1st year..	Tamil ..	Begins with the introduction [illegible] etc. Registers that the assembly of Rājarāja-chaturvēdimaṅgalam gave a kaittaḍi document to the temple of Tiru-Agniśvaramuḍaiyār at Vaḷudiyūr in obedience to the orders and the kaḍaiyiḍu of the king by which they conferred on the temple the right of kāraṇmai on some specified lands.
489	On the west wall of the maṇḍapa in front of the same temple.	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes and the anointment of victors at Muḍigoṇḍaśōḷapuram.'	17 + 1 + 1st year, Vṛiśchika, 10 tēdi, Monday, Kārttigai.	Do. ..	The Śiva-Brāhmaṇas of the temple received 7½ achchu deposited by a certain Vijayapanman of Vaḷudiyūr for burning a lamp and agreed to maintain it.
490	On the west and south bases of the central shrine in the Kailāsanātha temple at **Vadakku Ariyanayagipuram.**	Do. ..	Tribhuvanachakravartin Kōṉēriṉmai-'koṇḍaṉ Kulaśēkharadēva alias Kaṇḍiyadēva.	28th year, Paṅguṇi.	Do. ..	Registers a gift of land as tax-free dēvadāna, by the king, to Veṉṟumuḍigoṇḍa-Pāṇḍīśvaramuḍaiya-Nāyaṉār which he had set up at Kulaśēkharanallūr in Muḷḷi-nāḍu, for worship and offerings.
491	On the north wall of the central shrine in the Tyāgarājasvāmin temple at **Idakal.**	....	....	..	Do. ..	In modern characters. Seems to register the lands owned as dēvadāna and sarvamānya by the temple of Tiruvambikai-Īśuramuḍaiya-Nāyiṉār at Iḍaikal alias Teṉ-Tiruvārūr.
492	On the south wall of the same shrine ..	....	....	Kollam 739, Paṅguṇi, Uttiram.	Tamil verse..	Registers in seven veṇbā verses that a certain Perumāṉayaṉ Kaliṅgaṉ celebrated the Paṅguṇi-Uttiram festival of god Ambikai-Īśura at Teṉ-Tiruvārūr, constructed a car for the occasion and set up a flag-staff.
493	On the same wall	.. .	....	Pramādi, Ādi... śu. di. pañchami.	Tamil ..	Damaged and mutilated. Gift of the three villages Iḍaikal, Puṉakkuḷam, and Karuṅguḷam to the temple of Tiruvambikai-Īśuramuḍaiyār at Iḍaikal for the merit of the Maṇḍalēśvara Rāmarāja-Viṭṭhala-Īśvara-Mahārāja.
494	Do.	Vijayanagara	Achyutadēva-Mahārāya Sadāśivadēva-Mahārāya.	Śaka [1484], Durmati, Vaigāśi, 5 tēdi, ba. di. chaturdaśi, Friday, Mūla.	Do. ..	Gift of land (?) by Kṛishṇappa-Nāyaka son of Viśvanātha-Nāyaka to the same temple, for worship and repairs.
495	Do.	....	....	Kollam 739, Raktakshi, Mārgaḷi, śu. di. dvitīyā, Sunday, Amṛita-yōga, Uttarāshāḍhā.	Do. ..	Gift of land to the same temple by Śiṉṉa-Vaśavappa-Nāyaka for the merit of Vaśappa-Nāyaka, son of Viśvanātha-Nāyaka.
496	Do.	....	....	Kollam 739 ..	Tamil verse..	Registers that Perumāṉ Kaliṅgaṉ instituted the Paṅguṇi-Uttiram festival in the temple; see No. 492 above.
497	Do.	....	....	Śaka 1475, Kollam 729, Wednesday, Uttara-Phalguni.	Tamil ..	Damaged and mutilated. Gift of land by Kṛishṇappa-Nāyaka son of Viśvanātha-Nāyaka for worship and repairs in the same temple.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
498	On the same wall	Vijayanagara	....	Śaka 148[2], Raudri, Kollam 736.	Tamil ..	Damaged and mutilated. Gift of land. Mentions king Krishṇarāya and Rāmarājayya.
499	Do.	..	....	Śaka 14[75] ..	Do. ..	Do. do. Mentions the Mahāmaṇḍalēśvara Rāmarāja-Viṭṭhaladēva-Mahā[rāja] and Rāmappa-Nāyaka, son of Vaśavaṇa-Nāyaka.
500	On the base of the maṇḍapa in the same temple.	Later Pāṇḍya	Aḷaganperumāḷ-Ativīrapāṇḍiyan alias Śivaladēva-Mahārāja.	..	Do. ..	Records that this Kanakaśikhara-maṇḍapa was built by a certain Añjeḻuttu-uḍaiyavar (i.e., Namaśśivāya?) for the merit of the king.
501	On the gōpura of the same temple ..	..	....	....	Tamil verse..	Registers that Kāliṅgan constructed according to rules prescribed in the Āgamas, the big maṇḍapa, gōpura, a jewelled car and the circuit wall, for the temple of Tyāgar at Teṉ-Ārūr.
502	On the north wall of the central shrine in the Kariyamāṇikka-Perumāḷ temple in the same village.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13th year, 3090th day and 13+8th year.	Tamil ..	Begins with the introduction [illegible] etc. Registers the gift of [illegible] vēli of land at Mēlkuppāyakkuḍi to the shrines of Maṇavāḷa-Āḷvār alias Nilaimai-Aḷagiya-Perumāḷ and Narasiṁha-Āḷvār, in the temple of Jayatuṅga-Viṉṉagar-Āḷvār, at Vaḍatalaikkaḷam, the north-eastern hamlet of Rājarāja-chaturvēdimaṅgalam. The king's order to make the gift was executed and the document engraved on stone. The first of the shrines was built by Paḍiyāṇi-Bhagavati alias Kaṇḍiyadēva of Tirunelvēli.
503	On the same wall	..	Tribhuvanachakravartin Kōṉerimēl-koṇḍāṉ.	13+8th year and 13th year and 3375th day.	Do. ..	Ordered that the above document be duly registered and reported.
504	On the south wall of the same shrine ..	..	....	13+8th year ..	Do. ..	Acknowledgement of the royal order referred to above.
505	On the west wall of the same shrine ..	..	....	Do. ..	Do. ..	Refers to the same transaction and records the actual entry in the revenue register (uḷvari). The document is signed by two officers of the puravuvari-tiṇaikkaḷam.
506	On the north wall of the maṇḍapa in front of the same shrine.	..	Tribhuvanachakravartin Kōṉerimēl-koṇḍāṉ.	3+7th ,, ..	Do. ..	Order of the king to register and report upon his gift of seven mā of land with all income, to the shrine of Nilamaiyaḷ-agiya-Perumāḷ and his consort in the temple of Jayatuṅga-Viṉṉagar-Āḷvār at Vaḍatalaikkaḷam, the north-eastern hamlet of Rājarāja-chaturvēdimaṅgalam. The gift is stated to have been actually made on the 2785th day after the third year of his reign. Signed by Āṭkoṇḍavilli alias Kachchiyarāyaṉ.
507	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3rd year and 2766th day.	Do. ..	Begins with the introduction [illegible] etc. Being seated on his throne Maḷavarāyaṉ in his palace at Tirunelvēli in Kiḻ-Vēmba-nāḍu the king promised in accordance with the request made by Maḷavarāyaṉ, that he would grant 7 mā of land to the temple of Jayatuṅga-Viṉṉagar-Āḷvār. The record is left unfinished; see No. 506 above.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
508	On the east wall	..	....	3 + 7th year ..	Tamil ..	Registers the order of the assembly of Rajarāja-chaturvēdimaṅgalam to the temple authorities after receipt of the king's charter its registry and report, handing over the land and asking them to fix the boundary stones marked with chakra.
509	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13th year and 1,445th day.	Do. ..	Begins with the introduction [illegible] etc. The king being on his throne Maḷavarāyaṉ in his palace at Madura, ordered the issue of a charter exempting from all taxes certain lands purchased by the temple from the assembly of Rājarāja-chaturvēdimaṅgalam, commencing with the 13+3rd year of his reign. Signed by Vaḷudinārāyaṇa-Mūvēndavēḷaṉ and the minister Ādityadēvaṉ alias Pallavarāyaṉ.
510	On the south wall of the same maṇḍapa ..	..	...	13 + 3rd year..	Do. ..	This registers the entry in the books (ulvari) with reference to the above transaction and is signed by many officers.
511	Do. ..	..	....	..	Do. ..	The king's charter, the report thereon, the register-entry, the kaḍaiyiḍu of Maḷavarāyar and Kūpakarāyar being all received through Tirukkudandai Teṉṉaṉ Śōlaidāsaṉ, the assembly of Rajarāja-chaturvēdimaṅgalam issued their order to the temple authorities to utilize the income on the said lands for the various services mentioned.
512	Do. ..	..	Tribhuvanachakravartin Kōnērimēlkoṇḍāṉ.	..	Do. ..	This is the order issued on the 1,592nd day after the 13th year to register and report upon the exemption communicated in No. 509 above.
513	Do. ..	..	....	..	Do. ..	Communication from Maḷavarāyaṉ to the temple authorities informing that orders have been passed and received on the above transaction.
514	On the base of the north verandah in the first circuit of the same temple.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	2nd year, Āṇi..	Do. ..	Gift of 1 achchu for burning a twilight lamp in the shrine of Sēnapati-Āḷvār within the temple of Jayatoṅga-Viṇṇagar-Emberumāṉ of Vaḍatalaikkaḷam.
515	On the north wall of the maṇḍapa in front of the central shrine in the Śiddhañjanēśvara temple at **Papangulam**.	..	....	.	Do. ..	Unfinished and mutilated. Sale of land to the temple by the residents of Karkuṟichchi alias Vikrapāṇḍya.... The amount paid was 320 kuḷigai-paṇam. Prior to this sale the land was mortgaged to Vikkirapāṇḍiyasōḷakōṉar and to Naraśiṅgapaṉṉar and Māmanaṅkakāraṉ.
516	On the east wall of the second prakāra of the Rāmasvāmin temple in the same village; right of entrance.	..	....	Śaka 1562, Kollam 816, Āvani, 31 tēdi, ba. di. ēkadaśi, Wednesday, Punarvasu.	Do ..	This was constructed by a certain Kṛishṇappayyar for the merit of Vaidyappayyar, Rāmappayyar and Kṛishṇappayyar.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
517	On the same wall ; left of entrance ..	..	....	Śaka 1562, Kollam 815, Vikrama, Āḍi, 23 tēdi, śu. di. Paurṇai, Wednesday, Śravaṇa.	Tamil ..	This was constructed for the merit of Kṛishṇappayyar.
518	On a rock at Pachcharkulam at **Kil-Ambur**.	..	....	..	Vaṭṭeluttu (Tamil verse).	Mutilated. Mentions Ravivarman, the king of Vēṇāḍu.
519	On a slab set up near the tank at **Punguṟichchi**, a hamlet of **Mel-Ambur**.	..	....	Śaka 1560, Kollam 813, Bahudhānya, Vaigāśi, 15 tēdi, śu. di. daśami, Friday, Hasta.	Tamil ..	Refers to the gift of certain taxes by the Nāṭṭavar of Ānbūr, Āḷvārkuṟichchi, Kiṭṭināpuram, Kaḍaiyam and other villages to the temple of Śivaśailanāthasvāmin. These were levied on tenants residing in the eastern corner of Ānbūr Pūvankuṟichchi alias Pudukkulam, for the merit of Nāgaiya-Viśvanātha-Nāyaka-Tirumalai-Nāyaka and of Vaidyappayyan, Rāmappayyar and Kṛishṇappayyar.
520	On the west wall of the maṇḍapa in front of the central shrine in the Śivaśaileśvara temple at **Śivasailam**.	..	....	Śaka 1509, Kollam 763, Sarvajit, Āvaṇi, 2 [6] tēdi, ba. di. trayōdaśi, [Monday]. Gajakaraṇa, Pushya.	Do. ..	Registers that Āṇḍugoṇḍanayiṉār, the pupil of Umayorupāga-Mudaliyār-paṇḍāram and his party were appointed to do the services of māthāpatya (keeping accounts), tiruvilañchchaṇai and general supervision in the temple of Śivaśailamuḍaiya Tambirāṉār at Śivaśailanāthapuram near Rajatagiri on the bank of the Ghaṭatīrtha.
521	On the gōpura of the same temple ; left of entrance.	....	....	Kollam 823, Karttigai, 22 tēdi.	Do. ..	Food to paradēśis was regularly distributed in the time of Rāmappayyaṉ. In the time of Śokkaliṅganāyakkarayyaṉ it continued with a break of 5 or 6 days. This defect was rectified by Raghunāthagiri-tapasi on representing it to Śokkaliṅganāyakkarayyaṉ and the 12 paḍis of cooked rice to the paradēśis was received.
522	On a rock at **Kil-Kadayam**	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Ravinarapālaṉ . . Vikrama-Pāṇḍyadēva.	3rd year, Puraṭṭādi, 19 tēdi.	Do. ..	Having come to Madukurichi in Muḷḷi-nāḍu, the king was pleased to make a grant of land at Kaḍayam alias Vikrama-Pāṇḍyanallūr in Kō-ṇāḍu to maintain the service called Vēṭṭum-Śērarkularāyaṉ-śandi and to maintain some servants in the temple of Tirukkuṟṟālamuḍaiya-Nayiṉār in Teṉvārināḍu. The grant, it is stated, took effect from Kollam 592.
523	On the west and south walls of the central shrine in the Kalyāṇi-Ammaṉ temple at **Mel-Kadayam**.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Śrīvallabha.	18th year ..	Do. ..	Built in at the bottom. Begins with the introduction [illegible] etc. Mentions Rājarāja-chaturvēdimaṅgalam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
524	On the south wall of the same shrine ..	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country'.	18th year ..	Tamil ..	Built in at the bottom. Registers the sale of the Uḍaiyanēri tank with the lands below it, reclaimed and built by a certain Sēnāpati-Uḍaiyāṉ Vaḷavaṉ alias Vīramāṉ of Paṇṇaṅguḍi in Muḷḷi-nāḍu, to the temple of Kaliyuga-Rāmīśvaramuḍaiyār at Kōnāḍu-Kaḍayam alias Vikrama-Pāṇḍyanallūr, by the kāraṇavar and the tandirattār of the parikkiragam of that village. It was stipulated that Vīramāṉ retained the right of possession (kāṇi) while the temple enjoyed the kaḍamai.
525	On the west and south walls of the maṇḍapa in front of the same shrine.	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who being pleased to take the Chōḷa country was pleased to perform the anointment of heroes and victors at Muḍigoṇḍaśōḷapuram'.	20 + 1st year, Vaigāśi.	Do. ..	The members of the village (ūr) who performed the Śēnāpatittaṉam and daṇḍanāyakam and the tandirattār who belonged to the parikkiragam of Kōnāḍu-Kaḍayam alias Vikrama-Pāṇḍyanallūr, gave their maintenance (jīvita)-lands under Āṇḍārkuḷam to Daśaratha-Rāmīśvaramuḍaiyār in the temple of Śrī-Kailāsam of that village in order that the worship and offerings to the several gods and goddesses set up by them in that temple may be conducted. In doing this, the temple was required to pay some money to three different mortgagees and to get the release of the lands. The donors agreed to pay *iñjadu* and *variñjadu* on these lands by reserving for themselves 1 kalam of paddy on each mā of wet-land on which crops had been raised.
526	On the north and west walls of the maṇḍapa in front of the central shrine in the Varadarāja-Perumāl temple at **Vadakku-Karakkurichchi**.	Do. ..	Māravarman alias Tribhuvanachakravartin Su[nda]ra-Pāṇḍyadēva, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes at Muḍigoṇḍaśōḷapuram.'	20th year and 356th day.	Do. ..	Built in at the beginning and stones out of order. Must have commenced with the introduction [illegible] etc. Registers the order of the king at the request of Maḷavarāyaṉ to make certain lands tax-free in order to provide offerings, etc. in the temple. Mentions Rājarāja-chaturvēdimaṅgalam in Muḷḷi-nāḍu.
527	On the west wall of the same maṇḍapa ..	....	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	....	Do. ..	Fragmentary. Mentions Sundara-Pāṇḍya-Viṉṉagar-Āḷvār.
528	On the same wall	....	..	20th year ..	Do. ..	Fragments. It is not unlikely that this and the above fragmentary inscription are connected with No. 526, containing as usual the orders of the executive officers and of the assembly.
529	On the east wall of the maṇḍapa in front of the central shrine in the Kulaśēkharanātha temple in the same village.	....	Tribuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	..	Do. ..	Built in at the end and much damaged. Seems to register an order of the king to make certain lands tax-free for the benefit of the temple of Kulaiśēkhara-Īśvaramuḍaiya-Nāyaṉār at Kārikurichchi alias Sundara-Pāṇḍyanallūr (a hamlet of) Śēramādēvi-chaturvēdimaṅgalam.
530	On the same wall	....	....	Śaka 1477 and Kollam 7 * *	Do. ..	Built in at the beginning and damaged. Registers a gift of land by Ēkāmbara-Mudaliyār, the agent of Krishṇappa-Nāyaka, for a flower-garden to the temple of Kulaiśēkaramuḍaiya-Nayiṉār.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
531	On the south wall of the same maṇḍapa	....	....	Śaka 1463, Kollam 717, Puraṭṭadi, 25 tēdi, śu. di pañchamī, Saturday, Saubhāgya-yōga, Kēṭṭai (Jyēshṭha).	Tamil	Gift of land by Śiṟaikkāvuḍaiyāṉ (surnamed) Nalla Madurakavi for offerings, lamp-oil, etc. on Pradōsha days in the temple of Kulaśēkaramuḍaiya-Nayiṉār at Kārukuṟichchi alias Sundara-Pāṇḍyanallūr the western hamlet of Śēravaṉmādēvi a brahmadēya in Muḷḷi-nāḍu.
532	On a rock by the side of the Śāsta temple, in the same village.	Pāṇḍya ..	[Jaṭa]varman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	3rd year, Āḍi	Do. ..	Damaged. Registers that the Śiva-Brāhmaṇas, Śrī-Rudras, Śrī-Māhēśvaras and the military classes (paḍaikkaṉavar) attached to the temple of Śāsta at Kārikuṟichchi, granted some privileges in the temple to a certain Śaivaṉ Pañchananaṉ alias Vijayadēva.
533	On a slab built into the wall of a private house in the same village.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadē[va].	[1]2th ,, ..	Do. ..	Seriously damaged.
534	On the east wall of the maṇḍapa in front of the central shrine in the Kariyamāṇikka-Perumāḷ temple at Pattamadai.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year and 174[illegible]th day or 4 + 4th year.	Do. ..	Incomplete. Begins with the introduction [illegible] etc. Registers the assurance that 6 [illegible] of land in Śēravaṉmahādēvi-chaturvēdimaṅgalam might be made tax-free for the daily offerings of Āyirattenma-Viṉṉagar-Āḷvār at Pattalmaḍai the eastern hamlet of Śēravaṉmahādēvi-chaturvēdimaṅgalam in Muḷḷi-nāḍu by the king while he was seated on the throne called Maḷavarāyaṉ in his palace (?) ([illegible]) at Śōḷakulāntaka-chaturvēdimaṅgalam in Pāgaṉūr-kūṟṟam.
535	On the same wall	....	....	4 + 4th year ..	Do. ..	Portions missing. Records the entry in the revenue registers (uḷvari) of the grant made in No. 534.
536	Do.	....	....	13 + 9th year, Āṇi., 10 tēdi.	Do. ..	Gift of one achchu by a Brahman lady for a twilight lamp.
537	Do.	....	..	18 + 7th year, Uttarāyaṇa.	Do. ..	Gift of one achchu for a twilight lamp to the Paramasvāmin who was pleased to stand in the temple of Āyirattenma-Viṉṉagar at Pattamaḍai, by Śrīvallabhaṉ Śrī-Vāsudēvaṉ one of the Ārya-bhaṭṭas of the temple.
538	On the north wall of the same maṇḍapa .	....	....	13 + 12th year, Śittirai-Vishu.	Do. ..	Similar gift by Śāttaṉ Tūdaṉ one of the naṭṭu-Śāliyar, to the same temple.
539	On the same wall	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	18th year ..	Do. ..	Begins with the introduction [illegible] etc. Registers that the assembly of Śēravaṉmādēvi-chaturvēdimaṅgalam assigned a portion of a land already in the enjoyment of the temple in lieu of another which they had granted to the temple on the occasion of its foundation, the latter being disputed to have been the gift of another Vishṇu temple in the same village, called Śrīvallabha-Viṉṉagar. In consideration of this new transaction and exchange, the assembly gave some money to the temple and declared that the land now given was to be a dēvadāna of the temple.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On the south wall of the same maṇḍapa ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3rd year and 291st day.	Tamil ..	Begins with the introduction பூமிமேலாக etc. Registers the gift of income from an oil mill for burning a perpetual lamp in the same temple, by the king while he was seated on the throne called Kāliṅgarāyan in his palace (?) at Madura east of Māḍakkulam, in Madurōdaya-valanāḍu.
541	On the same wall	....	....	13 + 12th year, Śittirai-Vishu.	Do. ..	Gift of one achchu for a twilight lamp by one of the Āryabhaṭṭas who was a dependant of the temple.
542	On a slab set up in front of the same temple.	....	....	..	Do. .	This temple of Āyirattenma-Viṇṇagar-Emberumān is placed under the protection of Mūṉṟukaiyār. Below the inscription are sculptures of two lamp-stands.
543	On the north wall of the central shrine in the Bilvavananātha temple in the same village.	Pāṇḍya ..	Jaṭāvarman [alias*] Tribhuvanachakravartin Kulaśēkharadēva.	13th year ..	Do. ..	Registers a sale of land by a Brāhmaṇa resident of Āḷvār-Mānabharaṇamaṅgalam to the temple of Śivalla-Ichchuramuḍaiyār which had been built by a certain Pemmā-Nāyaṉ alias Iruṅgoḷaṉ, a native of Pattamaḍai the eastern hamlet of Śēravanmādēvi-chaturvēdimaṅgalam in Muḷḷi-nāḍu.
544	On the same wall	Do. ..	Kulaśēkharadēva	13 + 8th year ..	Do. ..	Gift of 8 aṉai-achchu by Gaṇapati Śaḍaiyaṉ alias Jayapāḷaṉ, a Śāliya resident of Pūśaṉkuḍi alias Varaguṇappāḍi-nagara in Paṟṟaśa-naḍu, for a perpetual lamp to the temple of Śivallava-Īśvaramuḍaiyār at Paṭṭaṉmaḍai alias Śēyapaḍainallur, the eastern hamlet of Śēravaṉmahādēvi-chaturvēdimaṅgalam in Muḷḷi-nāḍu.
545	Do.	....	....	....	Do. ..	Fragment. Records the gift of one achchu for a lamp.
546	On the west wall of the same shrine ..	....	....	13 + 1st year ..	Do. ..	This is the ulvari entry of the gift of land made tax-free by royal order for the daily offerings of the god and goddess in the temple of Śrīvalla-Ichchuramuḍaiyār consecrated by Pemmā-Nāyaṉ alias Iruṅgōḷaṉ at Paṭṭaṉmaḍai.
547	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13 + [1]st year	Do. ..	Gift of money for worship to the temple of Śivallavichchuvaramuḍaiya-Nāyaṉār by Vikramaśiṅgadēvaṉ, a native of Tiruvindaḷūr in Miḷalai-kūṟṟam.
548	Do.	Do. ..	[Kula]śēkharadēva	13 + 1 + 1st year, Āḍi.	Do. ..	Gift of 8 achchu by a lady resident of Śōḷakulāntaka-chaturvēdimaṅgalam, for providing offerings to the image of Piḷḷaiyār set up by her in the temple. Another gift made by her sister is recorded in the same inscription.
549	On the south wall of the same shrine ..	....	Tribhuvanachakravartin Kōnērinmēlkoṇḍāṉ.	13 + 1st year ..	Do. ..	Registers that at the request of Maḷavarāyaṉ the king issued an order to make rent-free a gift of land for daily offerings to the god and goddess in the temple of Śivallava-Īśuramuḍaiyār at Paṭṭaṉmaḍai, which was set up by a certain Pemmaṉ-Nāyakaṉār Iruṅgōḷaṉ; see No. 546 above.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
550	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13th year and 148th day.	Tamil ..	Incomplete. Begins with the introduction [illegible] etc. The king from his throne called Maḷavarāyan in his palace at Madura east of Mādakkuḷam, gave at the request of Maḷavarāyan his assurance that the land, granted as kāraṇmai by the assembly of Śēravaṇmahādēvi-chaturvēdimaṅgalam for the daily worship in the temple of Śrīvallabha-Īchchuramudaiyār at Pattamaḍai, would be made tax-free; connected with Nos. 546 and 549.
551	Do.	Do. ..	Do. do.	9 + 3rd year, Mēsha, 4, śu. di. dvādaśī, Monday, Rōhiṇī.	Do.	Begins with the same introduction. Gift of land by the big assembly of Śēravaṇmahādēvi-chaturvēdimaṅgalam for the daily offerings in the temple of Śivallava-Īśvaramudaiya-Paramasvāmin and in the shrine of Āyirattenma-tiruppalliyarai-Nāchchiyār at Pattamaḍai.
552	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	3[3]rd year, Vṛiśchika, 2[7], śu. di. ēkadaśī, Wednesday, Aśvini.	Do. ..	Damaged. Gift of 4 achchu for a lamp to the temple of Śrīvali-Īśvaramudaiya-Nāyaṇār by one of the merchants of Ulaguyyavandapāṇḍyanallūr. The Śiva-Brāhmaṇas of the temple agreed to maintain the lamp from the accruing interest.
553	On the same wall	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	1[1] + 1st year	Do. ..	Unfinished and damaged.
554	Do.	Do. .	Māravarman alias Tribhuvanachakravartin.....	....	Do. ..	Built in at the end and damaged. Seems to record a gift of money for a lamp. Signed by Śrīvalla-Brahmādharāyan.
555	On the north wall of the same maṇḍapa	Do. ..	Kulaśēkhara	....	Do. ..	Fragmentary. Contains portions of the introduction of Jaṭāvarman Kulaśēkhara I which begins with the words [illegible] etc.
556	On the west wall of the same maṇḍapa ..	Do. ..	Sundara-Pāṇḍya	....	Do. ..	Damaged. Gift of land as a *santānachchāmam* to a Śiva-Brāhmaṇa of the temple of Śrīvalliśvaramudaiya-Nāyaṇār at Pattanmaḍai for the services he rendered to the temple by securing through Vīrarājēndraśōḷa-Valluvanāḍāḷvān, some royal grants from king Sundara-Pāṇḍya, for conducting festivals in the temple. The santānachchāmam was granted by the Śrī-Rudras and the Māhēśvaras of the temple.
557	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	3rd year, Mārgaḷi.	Do. ..	Damaged. Registers that the Śrī-Rudras, Śrī-Māhēśvaras and the Dēvakanmis of the temple of Śivalliśvaramudaiyār at Pattamaḍai granted 1 mā of land and certain privileges in the temple to the temple, dancing girl Uyyavandāḷ Aḷagiyaśōḍi alias Vīraśēkharanaṅgai, for enacting the drama on some festival days.
558	Do.	Do. ..	Māravarman alias Tribhuvanachakravartin [Kōnērinmai]koṇḍāṉ Kulaśēkharadēva.	9th year, ... Saturday, Viśākha.	Do. ..	Built in at the end and bottom. Seems to record a gift of land.

B.—Stone inscriptio ns copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
559	On the south wall of the same maṇḍapa ..	....	Tribhuvanachakravartin Kōnērinmēl-koṇḍāṉ.	11 + 1 + 1st year	Tamil ..	Registers the royal order issued at the request of Maḷavarāyaṉ to grant some land at Śeyapaḍainallūr and Dēśimāṇikka-nallūr with all income as tax-free dēvadāna, to the temple of Śīvallīśuramuḍaiyār, to register the same in the ulvari and to report. The income was for the purpose of providing offerings and maintaining the festival of Paṅguṇi-Uttaram, his birth-day asterism, instituted in that temple by Vīrarā-jēndraśōḷa-Vaḷḷuvanāḍaḷvār; compare No. 556. The actual order was issued on the 1019th day after the 11th year.
560	On the same wall	Pāṇḍya ..	Māravarman alias Tribhuvanachakra-vartin Sundara-Pāṇḍyadēva.	Do.	Do. ..	Begins with the introduction [illegible], etc. The king being seated on the throne called Maḷavarāyaṉ in his palace at Madurai east of Māḍakkuḷam is stated to have promised the gift of the lands mentioned in 559 above. The festival Paṅguṇi-Uttiram was instituted to celebrate the birth-day star Uttiram of Vīrarājēndra-Vaḷḷuvanāḍaḷvār and the land given at the two villages formed part of the maintenance of the paḍiyilār of those villages.
561	Do.	....	....	Do.	Do. ..	Registers the entry in ulvari of the grant of land made by Irāśiṅgaṉ Vikkiramaṉ alias Vīrarājēndraśōḷa Vaḷḷuvanāḍaḷ-vāṉ of Kārituṟai in Malai-maṇḍalam.
562	Do.	Pāṇḍya ..	Māravarman alias Tribhuvanachakra-vartin Sundara-Pāṇḍyadēva.	11th year ..	Do. ..	Gift of 1 achchu for a lamp by a private individual. Quotes the 6th year of Periyanāyaṉār Kulaśēkharadēvar.
563	On a flat slab set up in the prākāra of the same temple.	....	....	....	Do. ..	This sacred flower-slab is the gift of Sūryadēvaṉ Ambalavar alias Kulaśēkhara-Mūvēndavēḷar.
564	On the north wall of the central shrine, in the Veṅkaṭachalapati temple at **Karisulndamangalam.**	....	.. .	Kollam 577, Āvaṇi, 10 tēdi, śu. di. Friday, daśami, Śravaṇa.	Do. ..	Registers the consecration of certain persons, men and women, as servants in the temple of Teṉ-Tiruveṅgaḍa-Viṉṉagar-Emberumāṉ in Teṉ-Tiruveṅgaḍam alias Amararājapuri-chaturvēdimaṅgalam in Muḷḷi-nāḍu. These had also to do service in the maṭha (attached to the temple) under orders of the assistant manager (śrīkārya-śishyaṉ).
565	On the same wall	....	....	....	Do. ..	Incomplete. Records the appointment of a certain Teṉ-Tiru-veṅgaḍamāṇikkam as the musician of the temple, stipulating that herself and her two brothers should be the hereditary servants of the temple.
566	On the west wall of the same shrine ..	....	....	Kollam 574, Mēsha, [1] tēdi, ba. di. pañchamī, Thursday, Mūla.	Do. ..	Unfinished. Refers to the repairs and reconsecration of the temple of Teṉ-Tiruveṅgaḍa-Viṉṉagar-Emberumāṉ at Bha-vanāśini-tīrtha on the southern bank of the big river Taṉ-Porundam (i.e. Tāmbraparṇī), worshipped (in early times) by the sage Rōmaśa-maharshi. The lands belonging to the temple were placed in the hands of a certain Mukundananda-Śrīpāda and the chief Mārtāṇḍa-Āḍigaḷ of Jayasiṁha-nāḍu, for being managed and used for the temple and the maṭha. Refers also to three women-servants to do service in the temple and in the maṭha.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
567	On the south wall of the same shrine ..	....	....	Saka Nārilōka (i.e., 1320), Mithuna.	Grantha ..	Registers the repairs and the reconsecration of the temple of Veṅkaṭapati by the yati Mukundānanda.
568	On the same wall	Pāṇḍya ..	Kulaśēkharadēva, 'who was pleased to take all countries.'	2[9]th year ..	Grantha and Tamil.	Records that the vimāna (central shrine) was repaired by the Lāṭa, Pittūśi-Rāhuttar son of Kāḷīśa-Rāhuttar. The Sanskrit portion says that in the 30th year of Kulaśēkhara the temple of Veṅkaṭēśātman on the bank of the Mauktika-vāhinī (i.e., the Tāmraparṇī) was rebuilt.
569	Do.	....	....	Kollam 593, Tai, 3 tēdi, ba. di. shashṭhī, Wednesday, Hasta.	Tamil ..	Registers that seven persons, both men and women, were appointed for hereditary service under the orders of śrīkārya-śishya in the temple and in the maṭha of Teṉ-Tiruveṅgaḍa-Viṇṇagar-Emberumāṉ in Teṉ-Tiruveṅgaḍam alias Amararājapuri-chaturvēdimaṅgalam in Muḷḷi-nāḍu.
570	On the east wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	. . 14th tēdi, śu.di. . . . . Rōhiṇī.	Do ..	Incomplete fragment.
571	On the west wall of the same maṇḍapa ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	9 + 3rd year, Makara, 5 tēdi, śu. di. tṛitīyā, Monday, Uttiraṭṭādi.	Tamil (of about the 13th century).	Gift of 3 āṇai-achchu by a merchant residing in the street called Ūlagnyyavanda-Pāṇḍya-perunderu, in Kaliśayamaṅgalam for providing the kitchen requisites in the temple at Teṉ-Tiruveṅgaḍam the eastern hamlet of Śēravaṉmahādēvi-chaturvēdimaṅgalam in Muḷḷi-nāḍu.
572	On the south wall of the same maṇḍapa ..	Do ..	Māravarman alias T[ribhuvanachak]ravartin Sundara-Pāṇḍyadēva.	11 + 1 + 1st year, Siṁha, 15 tēdi, . . di. chaturdaśi, Friday, Dhanishṭhā.	Tamil ..	Fragment. Mentions the temple of Teṉ-Tiruveṅgaḍam in Kaliśayamaṅgalam.
573	On a side wall of the verandah to the right of entrance into the prākāra of the same temple.	....	....	Śaka 1467, Viśvāvasu, Āshāḍha, ba. di., 10, Friday.	Telugu ..	Built in at the end. Mentions the sons of the Mahāmaṇḍalēśvara Rāmarāja-Timmarāja, viz., Tiruma[la]dēva-Mahārāja, Viṭṭhalēśvaradēva-Mahārāja, China-Timmayadēva-Mahārāja, Pāpa-Tim[mayadēva-Mahārāja]. Records that a certain Nārāyaṇapa son of Chikarasu visited the temple of Tiruveṅgaḷanātha at [Karuchēri]maṅgalam, set up a shrine of Lakshmī-Nārāyaṇa in that temple for the merit of his wife and his master Rāmarāja-Timmarāja and provided for offerings.
574	In the same place; left of entrance ..	....	....	Śaka 1[46]7, Kollam 720.	Tamil ..	Built in and damaged. Mentions the Mahāmaṇḍalēśvara Rāmarāja-Viṭṭhalēśvara [dēva] Timmaya [rāja], and records a gift of land for daily offerings to the temple of Teṉ-Tiruveṅgaḍanatha.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
575	On a slab built at the entrance into the same temple.	..	....	Viśvāvasu, Śrāvaṇa, [śu.] 10, Kollam 720, Āḍi, 20.	Tamil and Telugu.	Refers to the worship of Tiruveṅgaḍanātha at Kulaśēkharamaṅgalam by Chikkanayyar Nāraṇappan. The Telugu portion calls the same person Nārāyaṇapa son of Chikarasu and states that he visited the temple of Tiruveṅgaḷanātha as the trustee (stānāpati) appointed by Yera-Timmarāju.
576	On the east wall of the prākāra of the same temple.	..	....	Kollam 588, Makara, 10 tēdi, śu. di. tṛitīya, Thursday, Śatabhishaj.	Tamil ..	Incomplete. Registers that Mukundānanda-Śrīpāda, a teacher in the line of Paramahaṁsa Parivrājakāchārya Dēvēndrapuri, appointed one of his capable pupils to manage the business connected with the temple of Teṉ-Tiruveṅgaḍamuḍaiya-Nāyaṉār and his own maṭha. The circumstances under which the new appointment was made are given in full detail and suggest that the recommendations of a sabhā superseded the choice of an individual.
577	On the same wall	..	....	Kollam 720, Śittirai, 21 tēdi, ba. di. saptamī, Friday, Śūla-yōga, Gaja-karaṇa, Pushya.	Tamil and Telugu.	Registers that a certain Appai-Ayyaṅgār came to Teṉ-Tiruveṅgaḍam alias Amararāja-chaturvēdimaṅgalam as the sthānāpati of the temple on behalf of king Eraṉ-Timmarāja, planted the dhvajastambha, (covered it with) copper, presented the garuḍa-vehicle, set up the images of 11 Āḷvārs and gave a silver vessel. A Telugu inscription of three lines below supplies the date Viśvāvasu, Āshāḍha ba. di. 12 and refers to the same facts.
578	Do.	..	....	Kollam 522, Paṅguṉi, 11 tēdi.	Tamil ..	Gift of two washermen to the same temple.
579	Do.	..	....	Kollam 6[8]5, Kārttigai, 27 tēdi, śu. di. [tra]yōdaśī, Sunday, Rōhiṇī.	Do. ..	Gift of paddy for providing offerings on special festival days in the month of Kārttigai in the temple of Teṉ-Tiruveṅgaḍamuḍaiya-Nāyaṉār in Teṉ-Tiruveṅgaḍam alias Amararāśapuri-chaturvēdimaṅgalam, a brahmadēya in Muḷḷi-nāḍu, in the presence of Śrī-Śaṅkarānanda-Śrīpāda of the maṭha and the temple servants.
580	Do.	..	....	Kollam 574, Mīna 21, śu. di. daśamī, [Monday], Pushya.	Do. ..	Fragmentary. Mentions the reconsecration of the temple of Teṉ-Tiruveṅgaḍam on the south bank of the river Taṉporundapperāṟu (*i.e.*, Tāmraparṇī).
581	Do.	..	....	Kollam 747, Āṉi, 1[9] tēdi, ba. di. dvitīya, ... day, Śubha-yōga Siṁha-karaṇa, Pūrvāshāḍha.	Do. ..	Gift of paddy for conducting worship on the days of Saṁkrānti in the temple of Teṉ-Tiruveṅgaḍamuḍaiya-Nāyaṉār, by a resident of Kaliśēkaramaṅgalam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
582	On the same wall	.. .	....	Kollam[6]59, Māśi, śu. di. daśamī, Friday, Mṛigaśīrsha.	Tamil ..	Built in at the end. Gift of money by a native of Malai-maṇḍalam for providing offerings in the temple of Teṉ-Tiruveṅgaḍamuḍaiya-Nāyaṉār.
583	Do.	. ..	....	Śaka Māsa-lōka (i.e. 1375), Kollam 629, Vṛiśchika, 9 tēdi, śu. di. 7, Wednesday, Śravaṇa.	Tamil and Grantha.	Registers that the saint Mukundānanda-Puri the pupil of Paramahaṁsa Parivrājakāchārya Amararājapuri-Śrīpāda was pleased to declare that all the property of the maṭha be amalgamated with that of the temple and that these together with the jewels of gold and silver, vessels, coins, utensils, valuable cloths etc., of the maṭha be in the enjoyment of the temple. Some stipulations were also made for the auditing of accounts and providing maintenance for the śishyas of the maṭha.
584	Do.	....	....	Śaka 1468, Kollam 722, Parābhava, Mārgaḷi, 8 tēdi, śu. di. paurṇami (fullmoon), Monday, Śōbhana-yōga, Rōhiṇī.	Tamil ..	Śiṅgarayyaṉ son of Āyalūr-Tāta-Appaiyyaṅgar, the sthānapati of the temple under the Mahāmaṇḍalēśvara Rāmarāja Chinna-Timmayadēva-Mahārāja visited the temple and gave to Teṉ-Tiruveṅgaḍamuḍaiya-Nāyaṉār some lands of his own at Muḷḷippaḷḷam Mallasamudram *alias* Vīrakēraḷa-chaturvēdimaṅgalam the western hamlet of Śrīvalavaṉmaṅgalam in Kīḻvēmba-nāḍu and the taxes of Kaliśēkharamaṅgalam which he had obtained as a gift from Rāmavarmattiruvaḍipaṇḍāram of Jayasiṁha-nāḍu. The taxes are all enumerated.
585	On the north wall of the same prākāra ..	....	....	Kollam [609] Āvaṇi, 18 tēdi, śu. di. pañchamī, Monday, Pushya.	Do. ..	Registers the assignment of certain persons, men and women, as temple servants.
586	On the north wall of the central shrine in the Sundarēśvara temple in the same village.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	9th year, Śittirai.	Do. ..	Gift of 2 achchu by a merchant residing at Kōṭṭāṟu in Malaimaṇḍalam, for maintaining a lamp near the images of the goddess and of Vināyaka set up by himself in the temple of Kāṇa-Iṉiya-Pāṇḍīśvaramuḍaiya-Nāyaṉār in Kaliśeyamaṅgalam the eastern hamlet of Śēravaṉmahādēvi-chaturvēdimaṅgalam.
587	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3rd year ..	Do. ..	Unfinished. Seems to register a gift of land to the image of Kshētrapāla-Piḷḷaiyār in the temple of Kāṇaviṉiya-Pāṇḍīśvaramuḍaiya-Nāyaṉār at Kaliśayamaṅgalam set up by a certain Immēytaruvāṉ-Nambi alias Vīraśōḷa-Mūvēndavēḷaṉ of Milaṭṭūr near Kaliśayamaṅgalam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
588	On the west wall of the same shrine ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country, Īḻam (Ceylon) and the crown and the crowned head of Śāvagaṉ.'	10th year ..	Tamil ..	Gift of paddy from the fields of kuḍimakkaḷ, in pura-paṟṟu, vēṭṭaikkāra-paṟṟu, Brāhmaṇa-paṟṟu, paḍai-paṟṟu and nāṟṟaṅgāl of the village, by the members of the ūr (assembly) of this village, for repairs (tiruppaṇi) to the temple of Kāṇaviṉiya-Pāṇḍi-Īśvaramuḍaiya-Nāyaṉār at Kalijayamaṅgalam in Muḷḷi-nāḍu.
589	On the south wall of th same shrine ..	Do. ..	Māravarman alias Tribhuvanachakravartin Kulaśēkhara.	3rd year, Āvaṇi.	Do. ..	Built in in the middle and unfinished. Gift of land for offerings to the image of Vighna-Vināyaka-Piḷḷaiyar in the temple at Kaliśēmaṅgalam by the big assembly of Śēravaṉmahādēvi-chaturvēdimaṅgalam.
590	On the same wall	Do. ..	Do. do.	Do.	Do.	Unfinished. Refers to the same gift and states that the image of Vighna-Vināyaka-Piḷḷaiyar was set up in the temple of Kāṇaviniya-Pāṇḍi-Yīśvaramuḍaiya-Nāyaṉār by a certain Uḍaiyaṇḍāḷ one of the servants of Agapparivāram.
591	On the east wall of the maṇḍapa in front of the same shrine.	....	..	Kollam [9]90, Śittirai, 15 tēdi.	Do. ..	In modern characters. Gift of 64 cents of land in the village of Kariśūḷndamaṅgalam and Kēśavasamudram by Sūryamūrtiya-Piḷḷai son of Sītārama-Piḷḷai of the latter village, for midnight worship in the shrine of Kanakasabhāpati.
592	On the same wall	....	.	[Śaka] 1609, [Krōdhana], Māśi, 10 tēdi, Mīnalagna.	Do. ..	Much damaged. Refers to the celebration of the ceremonies of *karshaṇa*, *kumbhābhishēka* and *bijappratishṭha*.
593	On the north wall of the Sundara-Nāyaki-Ammaṉ shrine in the same temple.	Pāṇḍya	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍya	1[4]th year, Śittirai.	Do. ..	Damaged. Registers that the villagers of Kaliśeyamaṅgalam assembled as ur a greed to give 9 [kalam] on each ma of harvested land in lieu of the taxes (iṟai) ordered to be remitted by the king in favour of the temple.
594	On the east wall of the maṇḍapa in front of the same shrine.	....	..	[Kollam] 617, Śittirai, 16.	Do. ..	Gift of land for worship and offerings to the temple of Kāṇaviniya-Pāṇḍichchuramuḍaiya-Nāyaṉār in Kaliśēkara-maṅgalam the eastern hamlet of Śēravaṉmahādēvi-chaturvēdimaṅgalam. Mentions the asterism Bharaṇi in the month of Śittirai, on which the donor was born. Signed by Māttāṇḍaṉ Śivindiramuḍaiyāṉ.
595	On the north wall of the same maṇḍapa .	....	....	Kollam 615, Raudri, Chaitra, śu. di. 15, Svāti, Sunday, Ṛishabha.	Kanarese ..	Damaged. Registers that a certain person the son of Sanāsi Vīrappa built a shrine for Aḷagiḷa-Jīya (?) in the temple of Kāṇa-Pāṇḍēśvara, repaired the śikhara and other parts of the temple, secured for it 3 ma of land at Charamahādēvi with the permission of (king) Udayamārtāṇḍa-Śīrāpapura (Śrī-Rāmavarman?), gave a perpetual lamp and servants and arranged for worship.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
596	On the west wall of the central shrine in the Ādityavaraṇēśvara temple at Melachchevval.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country.'	5 + 1st year ..	Tamil ..	Begins with the introduction [illegible] etc. Damaged. Stones missing at the end. Records that at the request of Śrīkailāsamuḍaiyāṉ, a native of Tirunelvēli in Kiḻ-Vēmbai-nāḍu, the king made a rent-free gift of land in Dēyamāṇikkanallūr in Muḷḷi-nāḍu for the daily offerings and worship in the temple of Madurai-uḍaiya-Īśvaramuḍaiyār built by him at that village.
597	On the south wall of the same shrine ..	....	....	....	Do. ..	Built in at the end. Seems to record the gift of kaḍamai on an oil-mill, for maintaining a lamp in the shrine of the goddess in the temple at Dēśamāṇikkanallūr in Muḷḷi-nāḍu.
598	On the south wall of the maṇḍapa in front of the same shrine.	Vijayanagara.	Mahāmaṇḍalēśvara Rāmarāja-Viṭṭhaladēva-Mahārāja Chinna-Timmayadēva-Mahārāja.	Sādhāraṇa, Āvaṇi, 11 tēdi, and [Kollam] 726.	Do. ..	Gift of land for conducting offerings and worship on the two festivals in the months of Śittirai and Āvaṇi in the temple of Ādittavanmīchchuramuḍaiya-Nayiṉār at Śevval alias Vīrakēraḷanallūr a brahmadēya in Muḷḷi-nāḍu, by Mūrtti-Nāyaka, an agent of Rāmappa-Nāyaka and Kaḍaikkūṭṭu-Śēvagapperumāḷ, (on behalf) of the king.
599	On the same wall	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1472, Sādhāraṇa, Kanyā, śu. di. dvādaśī, Monday, Śatabhishaj.	Do. ..	Gift of a dēvadāna hold (paṭṭayam) of land in Dēśi, Śevval and other places in lieu of an annual income of paddy to the temple of Ādityavanmīchchuvaramuḍaiya-Nayiṉār at Śevval alias Vīrakēraḷanallūr in Muḷḷi-nāḍu, by Viśvanātha-Nāyaka, the agent of the Mahāmaṇḍalēśvara Rāmarāja Viṭṭhalayadēva-Mahārāja, for the merit of the latter.
600	On the wall of the west verandah in the first prākāra of the same temple.	..	....	Kollam [6]90, Puraṭṭādi, 27 tēdi.	Do. ..	Built in by a cross wall at the beginning. Gift of land in Tiyāgapañjavanēri-paṟṟu near Śevval for conducting special offerings and worship on Śittirai-Pūrāḍam and Bharaṇi festivals in the temple of [Ādi]tyavanmīśvaramuḍaiya-Nayiṉār. Gives minute details of land-extent in symbols.
601	On the same wall	..	....	[Kollam ?] 690	Do. ..	Partly built in at the beginning and incomplete. Gift of land in Kōḍanūr and other villages for conducting worship to the god on the Svāti day in the month of Āḍi and on Śivarātri, and the worship of the goddess Tirunīla-Sundari-Nachchiyār in the temple, on the Tiruvādirai day in the month of Mārgaḷi.
602	On the wall of the south verandah in the same prākāra.	..	....	Kollam 691, Puraṭṭādi, 2 tēdi. Śaka 142[8], Kollam 682, Tai, 15 tēdi, ba. di. trayōdaśī, Monday, Pūrvāshāḍha.	Do. ..	Records the reconsecration of the temple of Uḍaiyavar at Śevval alias Kāṇaviniya-Pāṇḍya-chaturvēdimaṅgalam, on its being deserted during the occupation of the Muhammadans for some time, by Muṭṭachchai Kaṇḍaṉ Kēraḷaṉ of Muḍiyūr-Illam in Kurakkēṇi-Kollam. He is stated to have renamed the village as Vīrakēraḷanallūr, to have started the repairs in Kollam [6*]62 and to have constructed the whole temple from upāna to stūpi, to have founded a shrine for the goddess commencing with the karshaṇa ceremony and to have built the other portions such as the mahā-maṇḍapa, sōpāna etc. He also appointed temple accountants, servants etc., with certain privileges and provided for the daily worship and festivities in the temple, by grants of lands.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
603	On the same wall	..	....	Śaka 1428, Kollam 682, Tai, 15 tēdi, ba. di. trayōdaśi, Monday Pūrvāshāḍhā.	Tamil ..	Registers the appointment of Kēralaṉ Mārtaṇḍaṉ the first kuḍi among the Kaikkōlas, as the accountant in the temple of Ādityavarmīśvaramuḍaiya-Nayiṉār at Śevval alias Vīrakēraḷanallur, with all privileges by Kaṇḍaṉ Kēraḷaṉ mentioned in No. 602 above.
604	Do.	..	....	Śaka 1432, Kollam 686, Maśi, 20 tēdi, ba. di. tṛitīya, Saturday, Hasta.	Do. ..	Repeats the facts mentioned in No. 602 and registers the appointment of Śāttakkuṭṭi the daughter of Eṉṉāchchiyār, a dancing girl of Vīra-Pāṇḍichchuvaramuḍaiya-Nayiṉār at Kaṭṭāṇamaṅgalam in Amudaguṇa-vaḷanāḍu, and her party to the first kuḍi prescribing certain duties and specifying the emoluments.
605	Do.	..	....	Śaka 1432, Kollam 686, Maśi, 20 tēdi, ba. di. tṛitīya, Saturday, Hasta.	Do. ..	Do. Registers the appointment of a daughter of Śāttakuṭṭi and others as the second kuḍi in the same temple.
606	Do.	.	....	Kollam 690, Maśi, 20 tēdi, śu. di. tṛitīya, Thursday, Siddha-yōga, Uttara-Bhadrapadā.	Do. ..	Registers the order of the temple, that the first kuḍi Ayyanayiṉāl should receive 4 nāḷi of cooked rice each day. Also registers the order of the king to assign 4 nāḷi of cooked rice daily to a certain Kēraḷaṉ Mārtaṇḍaṉ from the offerings made to the god Ādittavarmīśuramuḍaiya-Nayiṉār at Śevval at the service called Vīra-Pāṇḍyaṉ-śandi.
607	On a slab set up in the east verandah of the same prākāra.	.	. ..	..	Do ..	This sacred flower-slab is the gift of Śāṇi-Periyāṉ alias Muṉaiyadaraiyattaṭṭāṉ, a [gold]-smith of this village.
608	On a pillar at the entrance into the same prākāra.	..	....	Kollam 754, Āṉi 27, bright half, Thursday, Pushya.	Tamil verse	Records that Kayilāyaṉ Māttāṇḍaṉ, son of Maṅgai-Anantaṉ, had a mahā-tōraṇa lamp cast and set up in the sannadi-maṇḍapa of the temple of Ādittavanmīśa.
609	On the north wall of the kitchen in the Navanīta-Kṛishṇa temple in the same village.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 147[2], Sādhāraṇa, Kanyā, śu. di. daśami, Friday, Uttarāshāḍhā.	Tamil ..	Records the remission of certain taxes due to the king on lands in Tiyāgapañjavanēri and other villages belonging to the temple of Śrī-Kṛishṇa on the east side of Śevval alias Vīrakēraḷa-chaturvēdimaṅgalam in Muḷḷi-nāḍu, for offering cakes daily to the god, by Uddaṇḍar an agent of Viśvanātha-Nāyaka, for the merit of the latter.
610	On a pillar set up behind the central shrine in the Praṇavēśvarasvāmin temple at **Omanallur**.	..	....	Naḷa, Kārttigai, [2]7.	Do. ..	Modern. Records a sarvamānya gift of two tanks to the temple of Piraṇavēśvarasvāmi.
611	On two pieces of stone preserved in the Śokkanāthasvāmin temple at **Desamanikkam**.	..	....	[Kollam] 818, Vaigaśi, 10 tēdi.	Do. ..	Records a gift of land for conducting the Viḷāpūśai in the temple of Śokkanāthasvāmin at Dēśamāṇikkanallūr.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
612	On the north wall of the central shrine in the Ammanāthasvāmin temple at Sermadevi.	Chōḷa-Pāṇḍya.	Jaṭāvarman alias Sundara-Chōḷa-Pāṇḍyadēva.	13th year ..	Tamil .	Sale of land by the big assembly of Nigarilisōḷa-chaturvēdimaṅgalam to the temple of Śrīkailāsam-Uḍaiyār of this village.
613	On the same wall	Do.	Māravarman alias Uḍaiyār śrī-Parākrama-Chōḷa-Pāṇḍyadēva.	4th ,, ..	Do. ..	Damaged. Gift of money by a certain Yōgadēva and (his wife) Sōmadēvi of Kaśmī[ra*]dēśa for maintaining a lamp in the temple of Kailāyamuḍaiyār at Nigarilisōḷa-chaturvēdimaṅgalam a brahmadēya in Muḷḷi-nāḍu a sub-division of Uttamaśōḷa-vaḷanāḍu in Rājarāja-Pāṇḍināḍu.
614	Do.	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷa-deva.	6th ,, ..	Vaṭṭeḻuttu .	Begins with the introduction [illegible] etc. Gift of the right of hereditary kāṟāṇmai over a dēvadāna tank to the merchant Mannārkāḍan alias Tirunīlakaṇḍa śeṭṭi, of Nagaram Rājēndraśōḷapuram, by the assembly of Nigarilisōḷa-chaturvēdimaṅgalam a brahmadēya of Muḷḷi-nāḍu in Rājarāja-maṇḍalam. The merchant was required to pay 2 kāśu to the temple of Kailāyamuḍaiyār as uḷavukāśu on each vēli of land.
615	Do.	Chōḷa-Pāṇḍya.	[Jaṭa]varman *alias* Uḍaiyār śrī-Sundara-Chōḷa-Pāṇḍyadēva.	1[0]th ,, ..	Tamil ..	Incomplete and stones missing. Mentions the temple of Śōḷēndraśiṅga-Īśvaramuḍaiyār.
616	Do.	Do.	[Māra]varman alias Uḍaiyār śrī-Vikrama-Chōḷa-Pāṇḍyadēva.	25th ,, ..	Do. ..	Damaged. Gift for a lamp in the temple of Kailāsamuḍaiya-Mādēvar at Nigarilisōḷa-chaturvēdimaṅgalam.
617	Do.	Do.	Jaṭāvarman alias Uḍaiyār śrī-Sundara-Chōḷa-Pāṇḍyadēva.	23rd	Do. ..	Incomplete and damaged. Records a sale of land by the assembly of Rājarāja-chaturvēdimaṅgalam a brahmadēya in Muḷḷi-nāḍu a sub-division of Muḍigoṇḍaśōḷa-vaḷanāḍu of Rājarāja-Pāṇḍināḍu, to the temple of Kailāsamuḍaiyār in Nigarilisōḷa-chaturvēdimaṅgalam a brahmadēya in Muḷḷi-nāḍu a sub-division of Uttamaśōḷa-vaḷanāḍu. In the beginning of the record is found an unfinished historical introduction of Rājēndra-Chōḷa.
618	Do.	Do.	[Jaṭāvarman] alias Sundara-Chōḷa-Pāṇḍya.	14th ,,	Do. ..	Registers the gift of half a lamp by a lady to the same temple. Two other fragmentary records of the same king are found on these stones.
619	On the north, west and south walls of the same shrine.	Do.	Uḍaiyār śrī-Sundara-Chōḷa-Pāṇḍyadēva	17th year and 7th day.	Do. ..	Stones missing at the end. Seems to record the remission of taxes with effect from the 16th year of reign, on some lands at Kallūr in Mēl-Vēmba-nāḍu in Muḍigoṇḍaśōḷa-vaḷanāḍu, in favour of the temple of Kailāsamuḍaiya-Mahādēva, by the king when he was seated in the [western] hall of his palace at Rājēndraśōḷapuram, at the instance of his maternal uncle (ammāṉ). Mentions the items of money-income, viz., aḷagerudu-kāṭchikkāśu, kāṭchierudu kāśu and ūrkkaḷañju and refers to a number of officers of the king. The lands received the new name of Śivapādaśēkharanallūr.
620	On the west wall of the same shrine ..	Do.	Māravarman alias Uḍaiyār śrī-Vikrama-Chōḷa-Pāṇḍyadēva.	[2]2nd year ..	Do. ..	Incomplete and damaged. Records the gift of sheep for half a lamp in the temple of Śrī-Kailāsamuḍaiya-Mahādēva, by a certain Kuḍitāṅgi Śeṅ[go]di a resident of the (quarter) Śēramāṉār-vēḷam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
621	On the south wall of the same shrine ..	Chōḷa-Pāṇḍya.	Jaṭāvarman alias Uḍaiyār śrī-Sundara-Chōḷa-Pāṇḍyadēva.	12th year ..	Tamil ..	Same as No. 193 of 1895. Registers that the Śiva-Brāhmaṇas of the Aganāḷigai received 36 kāśu from a certain Śrīkaṇṭha Dāmōdarabhaṭṭa and agreed to burn a lamp in the temple of Kayilāyamuḍaiyār. Mentions the temple of Śōḷēndra-śiṅga-Īśvaram.
622	On the same wall	Do.	Do. do.	1[7th] ,, ..	Do. ..	Beginning and end lost. Gift of 50 sheep for a perpetual lamp and a twilight lamp to the temple of Kayilāsamuḍaiya-Mahādēva.
623	Do.	Do.	Māṟavarman alias Uḍaiyār	....	Do. ..	Fragmentary. Records a gift of 50 cows for two lamps by Ulaguḍaiyāḷ. . . . the queen of [Rājēndra-Chōḷa I] 'who took Gaṅgai, Kiḍaram and the eastern country.'
624	Do.	Chōḷa ..	Rājarājadēva (I)	24th year ..	Vaṭṭeḻuttu ..	Do. Contains part of the introduction [illegible] etc.
625	Do.	[Chōḷa-Pāṇḍya].	Jaṭāvarman alias Uḍaiyār	....	Tamil ..	Do Records a gift of 50 sheep for a lamp to the temple of Kayilāyamuḍaiya-Mahā[dēva].
626	Do.	Chōḷa ..	[Rāja]rāja I	23rd year ..	Do. ..	Do Records a gift of sheep for a lamp to the temple of Kailāyattaḷvār and mentions a village by name Iḍaiyārrumaṅ[galam].
627	Do.	Chōḷa-Pāṇḍya.	[Māṟa]varman alias Uḍaiyār [śrī-Vikrama]-Chōḷa-Pāṇḍyadēva.	25th ,, ..	Do. ..	Gift of 25 cows for a lamp by a certain [Daṇḍa]nāyakam Parākrama-Nārāyaṇa-Brahm[ādhi]-rājaṉ, to the temple of Kailāsamuḍaiya-Mahādēva.
628	Do.	Do.	Māravarman alias Uḍaiyār śrī-[Vikra]ma-Chōḷa-Pāṇḍyadēva.	21st ,, ..	Do. ..	Damaged. Gift of cows for a lamp by a Brāhmaṇa lady.
629	Do.	Chōḷa ..	Rājarājakēsarivarman alias Rājarāja-dēva (I).	27th ,, ..	Do ..	The Aganāḷigai Śiva-Brāhmaṇas of the Śōḷēndraśiṅga-Īśvara temple gave an agreement on receiving 12 old kāśu that they would burn a perpetual lamp in the temple of Kayilāsattaḷvār.
630	Do.	Chōḷa-Pāṇḍya.	Jaṭāvarman alias Uḍaiyār śrī-Sundara-Chōḷa-Pāṇḍyadēva.	1[9]th ,, ..	Do. ..	Order of the revenue officers (puravuvari-tiṇaikkaḷattār and varippottagamuḍaiyār) stating that the ten individuals who had the kāṇi of the 2 vēlis of temple-lands at Kallūr, under name Śivapādaśēkharanallūr had relinquished them in favour of the temple servants and that these latter would thenceforward cultivate them. The term Māṇavīra-Parāntaka occurring in the inscription appears to have been a surname of the king.
631	On the east wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin śrī-Kulaśēkharadēva.	4th ,, ..	Do. ..	Gift of 25 sheep for a ḷ lamp to the temple of Kailāsamuḍaiyār at Śēravaṉmahādēvī-chaturvēdimaṅgalam by a dancing girl attached to the temple of Tiruviḍaikkōṭṭamuḍaiya-Mahādēva at Kuṉṟattūr in Kīḻ-Vēmba-nāḍu.
632	On the same wall	Do. ..	Do. do.	Do. ..	Do. ..	Gift of 50 sheep for a lamp and of a lamp-stand to the temple by a dancing girl. Mentions the weighing scale (tulākkōl) called kayilāsamuḍaiyāṉ.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
633	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva (I).	13+3rd year, Kaṇṇi, 23 tēdi, śu. di. pañchami, Monday, Jyēshṭhā.	Tamil ..	Damaged and stones out of order. Records a gift of money to a certain Naratoṅga-Vāchchiyamārāyaṉ for conducting offerings and worship in the temple. Mentions the community called Abhimānabhūshṇaṉ-terinda-Kaikkōḷar.
634	On the north wall of the same maṇḍapa ..	Do.	Do. do.	13+4th year ..	Do.	Records the gift of taxes (kaḍamai) on certain lands for supplying one stone daily towards alaiyēṟṟu in the ford of the god's sacred bath.
635	On the same wall	....	....	11th year, Puraṭṭāsi.	Do. ..	Stones out of order. Gift of land by purchase for a flower-garden to the temple of Kailāsamuḍaiya-Nāyaṉār by one of the Āṇḍars of the temple. The land formed part of the udira(rudhira ?)ppaṭṭi of the Kaikkōḷa-sēnāpatis, at Iḍaigal on the north bank of the river.
636	Do.	....	Tribhuvanachakravartin Kōnērinmēlkoṇḍāṉ.	20+1st year ..	Do. ..	Assignment of certain taxes on temple-lands to provide for offerings, sandal and clothes to the goddess, on the festival day of Śittirai. This was done by the king at the instance of Nāyaṉār Śvāmidēvar.
637	On the west wall of the same maṇḍapa ..	....	Tribhuvanachakravartin Kōnērimaikoṇḍāṉ.	2nd „ ..	Do. ..	Stones misplaced and missing. Seems to record a gift of land (made tax-free) for offerings, worship and repairs in the temple.
638	On the south wall of the same maṇḍapa ..	....	....	Kollam 624, Āvaṇi .... ba. di. [da]śami, [Saturday] Punarvasu.	Do. ..	Records that five dancing girls, natives of Pūlam alias Rājarājapuram in Teṉkarai-nāḍu, were appointed by the managers of the temple with the approval of Tiruppāppūr Mūtta-tiruvaḍi at Veḷḷaṅgoḷḷi as servants of second kuḍi in the temple of Kailāsamuḍaiya-Nāyiṉār.
639	On the same wall	Pāṇḍya	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	21st year, Vṛiśchika [3], śu. di. ēkādaśi, Monday, Hasta.	Tamil (of about the 14th century A.D.)	Incomplete.
640	On the east wall of the Dakshiṇāmūrti shrine, in the same temple.	Chōḷa-Pāṇḍya.	Māravarman alias Uḍaiyār śrī-Vikrama-[Chōḷa]-Pāṇḍyadēva.	[25]th year ..	Tamil ..	The Aganāḷigai Śiva-Brāhmaṇas of Śōḷēndraśinga-Īśvara and Kayilāsa temples (?) at Nigariliśōḷa-chaturvēdimaṅgalam, received 12 achchu from a Brāhmaṇa lady and agreed to serve in the Rājādhirajachchurṟālai of the temple, and to burn a perpetual lamp in the shrine of Dakshiṇāmūrti in the same temple.
641	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Śrīvallabhadēva.	5th „ ..	Do. ..	Records a gift of 50 sheep by a lady for a lamp and of a lamp-stand to the temple of Śrīkayilāsamuḍaiya-Mahādēva at Śēravaṉmādēvi-chaturvēdimaṅgalam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
642	On the west and north walls of the same shrine.	Chōḷa-Pāṇḍya.	Jaṭāvarman *alias* Uḍaiyār śrī-Śōḷa-Pāṇḍyadēva.	3rd year and 380th day.	Tamil ..	The king from his throne in the bathing hall of his palace at Rājēndraśōḷapuram declared tax-free certain dēvadāna lands at Kallūr (including 2 vēlis already granted under name Śivapādaśēkharanallūr) and had them entered in the register under the orders of his father the Chōḷa emperor whose eulogy commences with the words [illegible] etc. The temple is stated to have been situated on the southern bank of Muḍigoṇḍaśōḷap-pērāru (i.e., the Tāmraparṇī). The major portion of the inscription consists of the signatures of revenue officers.
643	On a flower-slab fixed into the floor of the east verandah of the same temple.	..	...	..	Do. ..	This is the flower-slab made by Kaṇḍaṉ Tiruvikkiramaṉ *alias* Naṭṭunambip-Pallavadaraiyaṉ at the instance of Nārāyaṇaṉ Yajñavarāha-Bhaṭṭar of Mānābaraṇamaṅgalam.
644	At the right of entrance into the first prākāra of the same temple.	Pāṇḍya ..	Jaṭāvarman *alias* Uḍaiyār Śrīvallabhadēva.	5th year ..	Do. ..	Records a gift of 50 sheep for a lamp to the temple of Kailāsamuḍaiyār at Śēravaṉmādēvi-chaturvēdimaṅgalam.
645	On the north tier of the maṇḍapa in front of the central shrine in the Naḍuvuḷappar temple in the same village.	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Śrīvallabhadēva.	5th year and 80th day.	Do. ..	Begins with the introduction [illegible] etc. Registers that the king while seated on his throne called Muṉaiyadaraiyaṉ in his palace at Tirunelvēli in Kīḻ-Vēmba-nāḍu, ordered that ½ (vēli) of land might be granted as tax-free dēvadāna to the temple of Śrīvallabha-Viṇṇagar-Āḷvār which was the naḍuviṟtirumuṟṟam, *i.e.*, 'the sacred shrine in the centre' of Śēravaṉmahādēvi-chaturvēdimaṅgalam in Muḷḷi-nāḍu, for the daily offerings of the god.
646	On the same tier	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	9 + 1 + 1st year.	Do. .	Records the gift of certain taxes on the lands belonging to the temple of Śrīvallabha-Viṇṇagar-Emberumāṉ by the assembly of Śēravaṉmahādēvi-chaturvēdimaṅgalam to provide oil for burning sacred lamps on the festival days instituted in honour of the king.
647	On the west tier of the same maṇḍapa ..	Do. ..	Do. do.	15th ,, ..	Do. ..	Records a gift of 1 achchu for a lamp by a Brahman lady residing at Mānainilainallūr-chaturvēdimaṅgalam a brahmadēya in Kaḷakkuḍi-nāḍu to the temple of the Paramasvāmin at Tuvarāvadi in Śēravaṉmahādēvi-chaturvēdimaṅgalam.
648	On the west and south tiers of the same maṇḍapa.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva	7 + 1st year Karkaṭaka, śu. di, chaturthī, Wednesday, Makha.	Do. ..	The right end of the inscription is built in. Records that the images of Rāma, Sītā and Lakshmaṇa were set up in the temple of Śrīvallabha-Viṇṇagar-Emberumāṉ and were taken in procession round the village. On this occasion a grant of tax-free land was made evidently by the king as part of madhuparka-dakshiṇā, for conducting worship and offerings.
649	On the west, south and east tiers of the same maṇḍapa.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Śrīvallabhadēva.	16th year ..	Do. ..	Begins with the introduction [illegible] etc. Gift of money (āṉai-achchu) for lamps by different persons.
650	On two fragments of stone built into the east prākāra wall of the same temple.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pā[ṇḍyadēva] 'who was pleased to take the Chōḷa country.'	....	Do. ..	Seems to provide for a special service in the temple.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
651	On the north wall of the central shrine in the Deyvīśvaramuḍaiyār temple in the same village.	Chōḷa ..	Parakēsarivarman alias Rājēndradēva	3rd year ..	Tamil ..	Seems to register the assignment of a street with houses to 1,500 families.
652	On the east wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Kulaśēkharadēva	5 + 1st ,, ..	Do. ..	The record is interrupted below by two images. Registers a gift of land made tax-free, for maintaining the Śaivapperumāḷ-maḍam in the street Vaḍakku-tiruvīdi of Tirunelvēli, to a certain Purappavaḷa-Śivar-Mudaliyār a member of the Kīḻaimaḍa-santānam.
653	On the same wall	..	....	8th ,, ..	Do. ..	Incomplete and mutilated. Registers a gift of 24 achchu for the tiruppaḷḷi-eḻuchchi of the god Dēviyammīśvaramuḍaiyār, by Kōḷari-uḍaiyāṉ alias Vēṇāvuḍaiyāṉ Na[rā*]yaṇaṉār a Kaikkōḷa of Śeravaṉmahādēvi-chaturvēdimaṅgalam.
654	Do.	Pāṇḍya ..	....	* + 3rd ,, ..	Do. ..	Stones out of order. Begins with the introduction [illegible] etc. of Jaṭāvarman Kulaśēkhara. Registers the kaittaḍi granted for the lands the kaḍamai on which was assigned to Kūttāḍumdēvar and his consort for offerings and worship.
655	Do.	..	Tribhuvanachakravartin Kōṉē[rinmaikoṇḍāṉ].	* + 3rd ,, ..	Do. ..	Highly damaged and end built in. Evidently this record contains the first of the proceedings connected with the grant of the lands referred to in No. 654. The minister at whose request the grant was made is called Kā[liṅgar]āyaṉ.
656	Do.	..	....	9 + 3rd ,, ..	Do. ..	Do. Registers the oral order of the king making the lands tax-free, at the request of Kāliṅgarāyar, for the daily offerings of god Kuttāḍumdēvar and his consort set up by Śattiya-pāvai (Satyabhāmā) daughter of Śelvi, in this temple of Dēviya[m]mīśvaramuḍaiyār. The order was issued on the 1370th day after the 9th year.
657	On fragments of stone built into the north wall of the same maṇḍapa.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	6th year, Mīna, 9 tēdi, ba. di. tṛitīya, Tuesday	Do. ..	Fragmentary and stones out of order. Registers a charter granted to a certain Tribhuvanaśiṅgadēva who instituted charities in the temple of Dēviyamīśvaramuḍaiya-Nāyaṉār, by 6 persons who belonged to the community of Śīyar-Śāṉimār. Mentions the maṭhas Kīḻai-maḍam and Mēlai-maḍam.
658	On the south wall of the same maṇḍapa ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin [Ku]laśēkharadēva.	13 + 15th year.	Do. ..	Damaged and stones missing. Records a gift of money perhaps to feed the devotees in the Tirunāvukkaraśar-tirumaḍam attached to the temple of Dēviyammai-Īchchuramuḍaiyār, on festival days.
659	On the same wall	..	....	..	Do. ..	Fragmentary. Refers to the images of Kūttāḍumdēva and his consort which had been set up by a certain Śīruḍaiyāṉ Tiribuvanaśiṅgadēvaṉ.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
660	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkharadēva.	14th year and 345th day.	Tamil ..	Stones misplaced in re-building. Portions of the historical introduction உசாவலாறு etc. of Jaṭāvarman Kulaśēkhara I are found. The king while seated on his throne called Muṇaiyadaraiyaṉ in his palace at Madurai [east of Māḍakkuḷam] in Madurōdaya-vaḷanāḍu, promised the remission of taxes on certain lands belonging to the temple, for the daily offerings of the god Dēvi[yammiśvara]-muḍaiya-Mahādēva.
661	Do.	Do. ..	. . . . . ṇḍyadēva	4 + 3rd year, Tai, 2.	Do. ..	Registers that this is the kaittaḍi for a gift of land already made to the shrine of Kūttāḍumdēva.
662	On the south wall of the garbhagriha in the Bṛihannāyaki-Ammaṉ shrine in the same temple.	Do. ..	Māra[varman alias Sundara-Pāṇḍ]ya-dēva '[who was pleased to crown himself] at Muḍigoṇḍaśōḷapuram.'	17th year ..	Do. ..	Mentions that under orders of Atiśaya-Pāṇḍya the assembly of Śēravaṉmahādēvi-chaturvēdimaṅgalam made a gift of certain lands and taxes for the night offerings of the goddess in the temple of Dēviyammiśvaram-Uḍaiyār, at the service called Atiśaya-Pāṇḍyadēvar-śandi.
663	On the east wall of the maṇḍapa in front of the same shrine.	Vijayanagara	Śrīraṅgadēva-Mahārāja	Śaka 1500, and Kollam 75[3], Bahudhānya, Uttarāyaṇa, Vasanta-ṛitu, Vaigāśi, 19 tēdi, śu. di. daśami, Friday, Siddha-yōga, Gaja-karaṇa, Uttiram.	Do.	Gift of land by Vīrappa-Nāyaka Viśvanātha-Nāyaka son of Viśvanātha-Nāyaka Kṛishṇappa-Nāyaka who was an agent of the king, to the temple of Dēviśvaramuḍaiya-Nayiṉār for conducting festivals.
664	On the wall of the south verandah in the first prākāra of the Appaṉ temple in the same village.	....	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	3 + 7th year..	Do. ..	Records that at the suggestion of his brother-in-law Kōdai Raviya-Paṉmar (i.e., Ravivarman), the king ordered that the land in Karuṅguḷapparru the eastern hamlet of Śēravaṉmahādēvi-chaturvēdimaṅgalam be made completely tax-free for daily offerings, the recital of the Vēdas and Purāṇas and for singing, dancing, etc. at the service instituted in the name of the former in the temple of Tuvarāpatiyāḷvār. The order was actually issued on the 2638th day after the 3rd year.
665	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3rd year and 2638th day.	Do. ..	Begins with the introduction உசாவலாறு etc. The king while seated on his throne at Kūpakarāyanallūr in Teṉkarai-nāḍu, promised a tax-free gift of the land mentioned in No. 664 for the service instituted in the name of the king's brother-in-law Kōdai Ravivarman, in the temple.
666	Do.	....	....	3 + 7th year..	Do. ..	Registers the ulvari connected with the above gift.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
667	On the same wall	....	Tribhuvanachakravartin Kōnēriṇmai-koṇḍāṉ.	4 + 3rd year and 8th year and the 235th day.	Tamil ..	At the request of Maḷavarāyaṉ the king promised to make gift of a tax-free land at Karuṅguḷam the eastern hamlet of Sēravaṉmādēvi-chaturvēdimaṅgalam, for the benefit of a service instituted in the name of Nakkaṉ Iraṭṭai alias Toṇḍaimāṉār a native of Kīḷneṭṭūr alias Kīrttiviśālaiya-nallūr and for feeding daily 17 persons including the tridaṇḍa-sanyāsins and maintaining a teacher for the Śāstras in the maṭha called Muḍivaḷaṅgum-Perumāḷ-maḍam in the temple.
668	Do.	Pāṇḍya ..	Māravarman alias Tribhuvanachakra-vartin Sundara-Pāṇḍyadēva.	4th year and 1110th day.	Do. ..	Begins with the introduction [illegible] etc. Being seated on his throne called Maḷavarāyaṉ in his palace at Madurai east of Māḍakkuḷam in Madurōdaya-vaḷanāḍu, the king promised the gift of the land mentioned above.
669	Do.	....	....	4 + 3rd year..	Do. ..	Incomplete. This is the uḷvari of the same transaction.
670	Do.	....	....	Kollam 4 [23], Kārttigai, 25.	Do. ..	Much damaged. Gift of land for daily offerings in the temple.
671	Do.	....	....	3 + 6th year..	Do. ..	Registers an order of the king making a tax-free gift of land for offerings in a service called Iravivarman-śandi in the temple of Tuvarāpati-Appaṉ. Refers also to grants made for the study of the Ṛigvēda, Yajurvēda, Sāmavēda and the Atharvavēda and for the teaching of the Śāstras and the recital of the Purāṇas.
672	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍāṉ.	3 + 7th year and 3rd year and the 25[9] 3rd day.	Do. ..	At the request of Māṇabharaṇamaṅgalattu-Nambi the king ordered that Ayyanūr alias Kēraḷaśiṅgamaṅgalam be granted as a tax-free dēvadāna to the temple of Tuvarāpati-Āḷvār for conducting a service called Kulaśēkaraṉ-śandi instituted in his own (i.e., the king's) name and for providing offerings during festival days. The document is signed by Vikrama-Chōḷadēva.
673	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravar-tin Kulaśēkharadēva.	3rd year and the 2594th day.	Do ..	Begins with the introduction [illegible] etc. Registers the promise given by the king while he was seated on his throne in his palace at Tirunelvēli in Kīḷ-Vēmba-nāḍu in connection with the grant noted in No. 672.
674	Do.	....	....	3 + 7th year..	Do. ..	This is the uḷvari of the above grant.
675	Do.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4+1st year Śittirai.	Do. ..	Gift of land by the temple authorities to a certain Aḷagiya-maṇavāḷa-Jīya one of the tridaṇḍi-sannyāsins in the Muḍivaḷaṅgum-Perumāḷ-maḍam on the northern side of the temple, for conducting the spring festival of the god every year.
676	Do.	Do. ..	Tribhuvanachakravartin Kulaśēkhara-dēva.	7th year, Paṅguṇi.	Do. ..	Gift of an annuity of paddy and a portion of the daily offered food to the smith Śēraimaṅgai-Śilpāśāri for doing stone work in the temple of Tuvarāpati-Appaṉ.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
677	On the side walls of the same verandah ..	....	....	13+5th year ..	Tamil ..	Registers the ulvari for the remission of taxes on certain temple lands granted as tax-free dēvadāna in the 3+5th year of the king. It is noted that the ulvari was not written down till now but was only remembered and it is declared that there is no other ulvari beside this.
678	In the same place	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13th year and the 2230th day.	Do. ..	Begins with the introduction உலகமுழுதாள etc. The king from his throne in his palace at Madurai promised the tax-free dēvadāna grant of land mentioned in No. 677, from the 3+5th year of his reign but seems to have given effect to it only in the year noted in the record.
679	Do.	....	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	13+5th year and 13th year and the 2212th day.	Do. ..	Registers the written order (திருமுகம்) for the remission of taxes on lands given to the temple for offerings in the 3+5th year of the king, as stated in Nos. 677 and 678.
680	Do.	....	....	13+5th year Mārgaḻi	Do. ..	Registers the ulvari of a grant made in the 9+1+1st year, of money (drammas) derived from the pāḍikkāval and uḷudāṉkuḍi on the dēvadāna lands for providing scented unguents in the temple of Tuvarāpati-Āḻvār.
681	On a pillar set up in the west verandah in the same prākāra.	....	....	13+8th year ..	Do. ..	Gift of money by a native of Tirunelvēli alias Kulai[śēkara]-chaturvēdimaṅgalam in Kīḻ-Vēmba-nāḍu, for burning a lamp in the temple of Perumāḷ Tuvarāpati-Appaṉ.
682	On the side walls of the same verandah ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13th year and the 2230th day.	Do. ..	Begins with the introduction உலகமுழுதாள etc. The king being seated on his throne called Maḷavarāyaṉ in his palace at Madurai gave his consent to the assignment of the 133+6/20+1/80 drammas on the dēvadāna lands of the temple, for sandal, camphor and other requirements, mentioned in No. 680.
683	In the same place	....	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	13th year and the 2312th day.	Do. ..	Registers the actual order of the king to issue the tiruvāykēḷvi and to enter in the ulvari, the gift mentioned in No. 682. It may be noted that the first consent of the king given in 9+1+ 1st year had not been given effect to till Mārgaḻi of the 13+5th year.
684	On the side walls of the west and north verandahs in the same prākāra.	..	....	13 + 5th year, Mārgaḻi.	Do. ..	The gift of land given as tax-free dēvadāna from the 13+1+1st year of the king, for the daily offerings in the temple of Tuvarāpati-Āḻvār, having not been given effect to, evidently for want of written authority, the temple trustees reminded the office of the collection of taxes and the latter declared that the ulvari was accordingly entered and that no other ulvari beside this would operate.
685	On the side walls of the north verandah in the same prākāra.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13th year and 2230th day.	Do ..	Begins with the introduction உலகமுழுதாள etc. The king seated on his throne Maḷavarāyaṉ in his palace at Madurai, gave his consent to the grant mentioned in No. 684.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
686	In the same place	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	10 + [1]st year.	Tamil ..	Damaged. Gift of 10 achchu for two lamps in the temple of Tuvarāpati-Appaṉ.
687	Do.	..	Tribhuvanachakravartin [Kō*]nērinmaikoṇḍāṉ.	13th year and the 2,313th day.	Do. ..	A gift of land as tax-free dēvadāna made in the 13 + 1 + 1st year for providing offerings in the same temple not having taken effect till the 13 + 5th year, the king ordered that the necessary kēḷvi and uḷvari may be issued.
688	Do.	..	....	..	Do. ..	Built in in the middle and the end lost. Seems to register a gift of land as tax-free dēvadāna for providing worship and offerings in the temple, on the festival day in the month of Āṉi.
689	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkharadēva.	1[4] + 14th year, Āḍi.	Do ..	Damaged. Gift of money for providing six offerings to the god on newmoon days.
690	On a pillar in the same verandah ..	Do. ..	Kulaśēkharadēva	13 + 11th year Āvaṇi.	Do. ..	Built in at the bottom. Provides for a lamp.
691	On the east wall of the same prākāra ..	Do. ..	Sundara-Pāṇḍyadēva	4 + 3rd year, Mārgaḷi.	Do. ..	Damaged. Gift of money by Uyyavandāṉ Viradamuḍittāṉ alias Virasiṅgadēva belonging to the agapparivāra of Viradamuḍichcha-Perumāḷ, for providing garlands of flowers grown in the garden Śēranārāyaṇaṉ-tirunandavaṉam so called after the donee. The latter received in return some prasāda from the temple.
692	On the same wall	Do. ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	20th year, Āḍi.	Do. ..	Records a gift of 3 āṉai-achchu for a lamp, by the pupils of Piṉsenṟavilli-Jīyar of Muḍivaḷaṅgum-Perumāḷ-maḍam. The interest on each achchu was 1 uḷakku of oil per day.
693	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	4th year, Puraṭṭāḍi.	Do. ..	Registers an agreement (piḍipāḍu) given by the temple authorities to a certain Piḷḷai Vijayarāyaṉ with reference to the 8 achchu given by him for maintaining the flower-garden called Vijaiyarāyaṉ-tirunandavanam after the donor and supplying garlands to the temple.
694	Do.	..	....	..	Do. ..	Damaged and fragmentary. Seems to record a gift of land on the north bank of Taṉporunda-āṟu (i.e., Tāmraparṇi) by a private individual of Amaraḍakkimaṅgalam in Naḍuvilkūṟṟu a sub-division of Miḷalaikkūṟṟam, to the temple of Dvārāpati-Appaṉ.
695	Do.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	4th year and the 377th day.	Do. ..	Order to the assembly of Śēravaṉmahādēvi-chaturvēdimaṅgalam to deduct from the revenue register 2 mā of land granted tax-free to the Sarasvatī-Bhaṇḍāra in the temple of Tuvarāpati-Appaṉ, by a certain Kaichchikku-vāchcha Pāṇḍiya-Brahmādarāyar.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
696	On a slab set up at the entrance into the same prākāra.	..	....	Kali 4991, Virōdhi, Karttigai, 25, Sunday, Mṛigaśirsha, Dhanus. Kollam 1065 (=A.D. 1893).	Grantha and Tamil.	Modern. Records the reconsecration of the temple of Appaṉ Venkaṭachalapatisvāmin by the people of Śēraṉmādēvi at the instance of Varada Rao son of the Honourable Rāja-Rāma Rao.
697	On the north wall of the same prākāra ..	Pāṇḍya ..	Kulaśēkha a[dēva]	....	Tamil ..	Stones rebuilt and missing. Seems to register a gift of land for maintaining the flower-garden called Vēṇāḍuḍaiyaṉ-tirunandavanam founded by a certain Vēṇāḍuḍaiyaṉ of Ānandūr alias [A]vikārasundaranallūr in Tirukkānappēr-kkūrram.
698	On the same wall	Do. ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take the Malai-nāḍu, the Chōḷa country, the two Koṅgu countries, Īḷam (Ceylon) and Toṇḍaimaṇḍalam.'	11th year ..	Do. ..	Registers the remission of all kinds of taxes by the assembly of Śēravaṉmādēvi-chaturvēdimaṅgalam, on certain lands in Iḍaigāl for conducting the service called Kulaśēkharaṉ-śandi instituted in the temple by Vēṇāḍuḍaiyaṉ mentioned in No. 697.
699	On the gōpura at the entrance into the same temple.	Vijayanagara	Śrīraṅgadēva-Mahārāja	Śaka 1541 Kollam 774 (wrong), Tai, 10 tēdi, ba.di. daśami, Vṛiddhi-yōga, Thursday, Anūrādhā.	Do. ..	Damaged. Mentions the king's agent Viśvanatha-Kṛishṇappa-Nāyaka.
700	On the east wall of the central shrine in the Rāmasvāmin temple in the same village.	Chōḷa-Pāṇḍya.	Jaṭāvarman alias Sundara-Chōḷa-Pāṇḍyadēva.	15th year ..	Do. ..	Incomplete. Records a gift of land for tirumeykkāppu in the temple of Nigariliśōḷa-Viṇṇagar-Āḻvār at Nigariliśōḷa-chaturvēdimaṅgalam to a certain Parāntakaṉ Niṟaiñjāṉ alias Tiśai Āyirattu-aññūṟṟuva Daśamaḍi Paḷavaśi-Vīraṉ.
701	On the same wall	..	....	....	Grantha ..	The Brahman named Vaṭuka an agnichit, praises the Vaikhānasas who look after the lamps in the temple of Vishṇu as they do their own body.
702	On the north wall of the same shrine ..	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva (I).	24th year ..	Vaṭṭeḻut t..	Begins with the introduction [illegible] etc. Registers the gift of 75 cows for 3 lamps to burn in the temple of Nigariliśōḷa-Viṇṇagar-Āḻvār, by Divākaraṉ Vāsudēvaṉ.
703	On the west wall of the same shrine ..	Do. ..	....	....	Do. ..	Unfinished. Contains only part of the historical introduction of Rājarāja I commencing with the words [illegible] etc.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
704	On the same wall	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	12 + 1st year, Karkaṭaka 3 tēdi, śu. di. pañchadaśi, Thursday.	Tamil (of about the 13th century A.D.).	Begins with the introduction [illegible] etc. Gift of 40½ āṇai-achchu for providing offerings etc., in the shrines of Śiṅgapperumāḷ and his consort set up in the temple of Vaṇḍuvarāpadi-Emberumāṉ, by Araiyaṉ Uyyavandaṉ Śēvagarāmadēvar alias Rāvaṇāntakadāsar of Śirugambūr in Muttūrrukkūrram.
705	On the south wall of the same shrine ..	Do. ..	Māravarman alias Tribhuvanachakravartin Śrīvallabhadēva.	9th year ..	Tamil ..	Unfinished. Mentions the temple of Vaṇḍuvarāpadi-Āḷvār
706	On the same wall	Do. ..	Do. do.	1[1]th year ..	Do. ..	Gift of money for two lamps and four food offerings to the shrines of Tiruvāykulattāḷvār and his consort within the temple of Vaṇḍuvarāpadi-Āḷvār.
707	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4 + 1st ,, ..	Do. ..	Begins with the introduction [illegible] etc. Registers that two of the temple priests being held responsible for the loss of some temple jewels borrowed three achchu from the temple and gave a written agreement ([illegible]) that they would conduct the same from the interest accruing from these three achchu. This amount had been originally deposited there by Padmanābhaṉ Muruguṉ of Malai-maṇḍalam for conducting worship on festival days in the month of Śittirai, of the god Tiruvāykulattāḷvār and the goddess in the temple of Vaṇḍuvarāpadi-Emberumāṉ at Śēravaṉmahādēvi-chaturvēdimaṅgalam.
708	Do.	Chōḷa ..	Parakēsarivarman alias śrī-Rājēndra-Chōḷadēva.	4th year ..	Vaṭṭeḻuttu..	Registers the deposit of 6 kāśu in the hands of the Vaikhānasas for burning ½ lamp in the temple of Nigarilisōḷa-Viṉṉagar-Āḷvār in Nigarilisōḷa-chaturvēdimaṅgalam, by a Brāhmaṇa lady.
709	Do.	Pāṇḍya ..	Tribhuvanachakravartin Śrīvallabhadēva.	22+1st year	Tamil ..	Unfinished. Mentions Śēravaṉmadēvi-chaturvēdimaṅgalam.
710	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Vaṭṭeḻuttu ..	Built in at the beginning. Seems to register a gift of money for a lamp.
711	On the same wall	Chōḷa ..	Rājarājakēsarivarman alias śrī-Rājarājadēva (I).	25th year ..	Do. ..	Begins with the introduction [illegible] etc. Gift of land by purchase to maintain two lamps in the temple of Nigarilisōḷa-Viṉṉagar-Āḷvār at Nigarilisōḷa-chaturvēdimaṅgalam in Muḷḷi-nāḍu a subdivision of Rājarāja-uṇḍalam, by a certain Veḷḷaivaḍugapuṅgi-Siddhar.
712	On the south wall of the same maṇḍapa ..	Chōḷa Pāṇḍya.	Jaṭāvarman alias śrī-Sundara-Chōḷa-Pāṇḍyadēva.	14th year and the 320th day.	Tamil ..	Built in at the end and damaged. Seems to provide for offerings in the shrine of Uyyakkoṇḍaṉ-tiruchchennaḍai within the temple of Nigarilisōḷa-Viṉṉagar.
713	On the same wall	Chōḷa ..	Rājarājadēva (I)	2[3]rd year ..	Vaṭṭeḻuttu..	Built in at the end. Begins with the introduction [illegible] etc. Gift of 25½ cows for a lamp. Śēravaṉmahādēvi-chaturvēdimaṅgalam was situated in Muḷḷi-nāḍu a subdivision of Rājarāja-valanāḍu.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
714	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	9 + 3rd year ..	Tamil ..	Built in at the end. Records a gift of money for providing rose-water to the god on the festival day in Śittirai, by a native of Rajaśraya-chaturvēdimaṅgalam in Kōḷari-Śiṅgaḷvaṉ-nāḍu.
715	Do.	....	....	Kollam 676, Āṇi, 25.	Do. ..	Records a gift of money for conducting a special festival every month on the asterism Punarvasu in the temple of Śrī-Rāma
716	Do.	....	....	Kollam 685, Tai, 9.	Do. ..	Gift of money through Śrīraṅgam one of the Āṇḍis (āṇḍilār) from Śōḷamaṇḍalam to the temple, for providing namaskārams (?)
717	On the east wall of the maṇḍapa in front of the central shrine in the Vaidyanāthasvāmin temple in the same village.	....	....	Śaka 1522, Kollam 77[4]. Vikārin, Vaigāśi, [2]6 tēdi, śu. di. daśami, Wednesday, Uttara-Phalguni.	Do. ..	Damaged. Seems to register the appointment of an accountant at the instance of Mūrti-śeṭṭiyār agent of Viśvanātha-Nāyaka Kṛishṇappa-Nāyaka.
718	On the south wall of the central shrine in the Chennarājasvāmin temple in the same village.	....	....	Śaka 1466, Plava, Mārgaśira, ba. 30, Monday.	Telugu ..	Registers that Gōḷḷa Rāmappa-Nāyuḍu and Basavappa-Nāyuḍu agents of the Mahāmaṇḍalēśvara Rāmarāja Viṭṭhaladēva-Mahārāja, the Mahāmaṇḍalēśvara Velumapaṭi Veṅgaḷadēva-Mahārāja, the agents of the Mahāmaṇḍalēśvara Rāmarāja-China-Timmayadēva-Mahārāja, and the learned men of Chēramahādēvi, Ēlāpuram and [Na]rasāpuram met together and assigned the lands and the house of a certain Yeruvaḍi Timmaya an out-caste of the Brāhmaṇa community, to the temple of Tiruveṅgaḷanātha, for the merit of the Mahāmaṇḍalēśvara Manumbōlu Chennayadēva-Chōḷamahārāja.
719	On the south wall of the central shrine in the Vikramapāṇḍīśvara temple at **Viravanallur**.	....	....	20th year ..	Tamil ..	Order to the trustees of the temple of Vikramapāṇḍīśvaramuḍaiyar in Muḍivaḷaṅgu-Pāṇḍiya-chaturvēdimaṅgalam a brahmadēya in Muḷḷi-nāḍu, stating that one out of the two achchu due as house-rent from the merchants of Śrīvallavaṉmaḍigai in Ayyaṉūr the western hamlet of Śēravaṉmahādēvi-chaturvēdimaṅgalam, has been granted to the temple for the sacred cloth, in accordance with the request of Kulaśēkhara-Brahmadhirāyaṉ one of the servants (? aḍukkaḷaiyār) of Akkaṉ. Signed by Tuñjaṉūruḍaiyāṉ alias Vikramapāṇḍya-Viḷupparaiyaṉ.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
720	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	2nd year, Mīna, 22 tēdi, śu. di. daśami, Wednesday, Pushya.	Tamil ..	Begins with the introduction [illegible] etc. Registers that one of the agapparivāra maids [in the palace] at Madurai east of Maḍakkulam set up the goddess in the temple of Vikramapāṇḍya-Īśvaramuḍaiya-Nāyanār in Śrīkailāsam and named her Śokkanāchchiyār after her daughter. She presented also lands and houses through Śrīrāmadēvan Periyanambi alias Kulaśēkhara Brahmādharāyan and herself gave the jewels kālvaḍam, pāḍagam, tiruchchari, mugakkārai, mulaittaḍam, hāram, maṅgiliyam, paṭṭaikkarai, tōḍu, vāḷi, pañchaśaram, ēkavaḍam and tālvaḍam.
721	On the east wall of the maṇḍapa in front of the central shrine in the Bhūmināthasvāmin temple in the same village.	..	....	[Kollam] 726, Āvaṇi, 30.	Do. ..	Registers that the dēvadāna and the brahmadēya lands in a number of villages sourrounding Śēravaṇmādēvi having been abandoned by the dispersing kuḍi and the paḍai, Viśvanātha-Nāyakkar, the agent of Rāmarājayya Viṭṭhaladēva-Mahārāja, remitted all taxes (including ulavu and paṇḍāravāḍai) on these lands, charging only 1 kāṇi per ma of land.
722	On the south wall of the maṇḍapa in front of the central shrine of the Śivakāmi-Amman temple at **Kelakkulam**, hamlet of **Pudukkudi**.	..	....	[Kollam] 698	Do. ..	Damaged and incomplete. Grant of land as dēvadāna to the temple of Puraverichchuramuḍaiya-Nayinār at Kiḷakkulam, the western hamlet of Śēravaṇmādēvi.
723	On a mutilated stone built into the verandah of the Purānathēśvara temple at **Terku-Arinayakipuram**.	..	....	Śaka 15[99], Kollam 853, [Piṅga]la, M[ārgaḷi], [16]tēdi	Do. ..	Provides for offerings of superior rice (śamba) in the temple of Veṉṟumaṭkoṇḍa-Pāṇḍiśuramuḍaiyanātha for the merit of Śinna-Bommaṇa-Nāyaka, his wife and his chief agents (kārabhāri).
724	On the third and fourth northern tiers of the Kaikkōḷapaḍikkāval-gōpura of the Gōvindaraja-Perumāḷ temple at **Tirupati** (Chandragiri taluk, Chittoor district).	..	....	Chitrabhānu Śittirai. 6 tēdi.	Do ..	Records an agreement between Kandāḍai Mādhavayyaṅgār and the managers of the temple by which the former stipulated to furnish cake offerings thrice a year in lieu of the lands granted for the maintenance of the Rāmānujakūṭṭam.
725	On the southern tiers of the same gōpura	Vijayanagara.	Vīra-Achyutarāya-Mahārāya	Lost	Do. ..	Gift of 460 paṇam for offering cakes to the five images of Āḷvārs on a special festival day in the temple of Tiruveṅgaḍamuḍaiyān.
	ANANTAPUR DISTRICT, MADAKASIRA TALUK.					
726	On a slab set up in a tope to the north of the Chōḷarāja temple at **Madakasira**.	Noḷamba (Pallava).	[I]ṟiva-Noḷamba	Śaka 8[7]2 ..	Kanarese ..	Registers that 3 kaṇḍuga of paddy field was given to gāvuṇa Kāḍiyaṇṇa and to Paḷḷikāra Tuvaṇṇa by the residents of the four villages Chirupi, Chintakuṇṭe, Chiṟiyavoḷalu and Vuḍuvaṭṭu, for their having constructed a tank at Śivari, a village in Chir[u]pi twelve ; Mr. Rice in his Epigraphia Carnatica XII, p. 163, No. 36, gives a tentative text of this inscription.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
727	On a slab in a field, west of the same temple.	..	....	Śaka 907, Tāraṇa, Phalguṇa śu. di. 5, Tuesday.	Kanarese ..	Registers that in the battle of Baḷḷare between the son of No[ḷamba] Chindayya and [Bīra]-Noḷamba, a certain Kaḷaḍi Māra-Kēta died and went to heaven. The record was written by . . vayya, the sēnabōva of tolle.
728	On the slab in the temple worshipped under the name Chōḷarāja.	Noḷamba (Pallava).	Iṟiva-Noḷamba Dilīparasa	Śaka 870, Kīla-[ka.]	Do. .	Registers that a certain Ponnayya died on the occasion when under orders from Ballaha he marched an army against Gajāṅ[kuśa]-Chōḷa, joined the forces of Dilīpa-Noḷamba (on his way) and organised an attack.
729	On a slab set up in front of the Āñjanēya-svāmin temple at **Anantapuram.**	Vijayanagara.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1456, Jaya, Āśvayuja, ba. di. 12.	Do. ..	Damaged. Seems to record a grant of land to the temple of Hiriya-Tiruveṅgaḷanātha at Mudaṇanike and mentions Timmappa of the treasury (bhaṇḍāra).
730	On a slab set up near the village munsiff's chāvaḍi at **Haresamudram.**	....	....	Vikārin, Bhādrapada, ba. di. 5, Thursday.	Do. ..	Much damaged. Mentions the gaja-nāyaka of Salakarāja Piriya-Tirumalarāja-Mahārāja and his gift of the village of Hiriyasamudra.
731	On the back of the same slab	....	....	Kīlaka Chaitra, śu. di. 1.	Do. ..	Registers that Varadappa, the agent of the Mahāmaṇḍalēśvara Rāmarāja Nala-Timmarāja[yya], gave a nambuge-śāsana 'deed of trust' to the gavuḍas and sēnabōvas stating that the debt which was evidently due by them to his brother Nāgayya would not any more be demanded.
732	On a stone fixed into the floor of the tank-bund in the same village.	Vijayanagara.	Vīrapratāpa Vīra-Śrīraṅgarāyadēva-Mahārāya.	Śaka 1[5]0[5], Svabhānu, Mārgaśira, ba. di. 30, Wednesday, solar eclipse.	Do. ..	Fragment. Gives the date and mentions that the king was ruling at Penugoṇḍe.
733	On a rock at the Rēvaṇṇa temple near the same village.	....	....	Śaka 1472, Sādhāraṇa, Māgha, ba. di. 7.	Do. ..	Much damaged. Registers that Nāgaya-Nāyaka of Sūgūru the agent of the Mahāmaṇḍalēśvara Rāmarāja Nala-Timmadēva Maha-arasu made a gift to the gavuḍas and sēnabōvas of Hiriyasamudra. The nature of the gift could not be clearly made out.
734	On another rock near the same temple ..	Vijayanagara.	Vīra-Harihararāya	Śaka 1318, Īśvara, Kārttika śu. di. 12.	Do. ..	Registers that a certain Dhūḷeya-Nāyaṅka son of Basaveya-Nayaṅkana-Chauṇḍappa, gave in his village Kōḍaiyanahaḷḷi some paddy fields below a tank, to the gods, Brahmans and bhaktas.
735	On a slab at Gollavariguḍi situated between Aśvattharāyani Roppa and Mazarā Rāmagiri.	....	....	Manmatha, [Pu]shya, śu. di. dvādaśi, Tuesday.	Do. ..	Damaged. Refers to a raid (hāvaḷi) by some daṇṇāyaka and mentions Māḍi-Nāyaka of Rājavantiyahaḷḷi, the son of Varadai-Nāyaka.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
736	On a pillar which now serves as a footstep leading into the entrance of the Añjanēyasvāmin temple at **Gaudanahalli.**	....	....	Yuvan, Māgha, śu. di. 2.	Kanarese ..	This is the entrance gate with tiger's face (pulimukhadaūrubāgalu) of the village Gauḍanahaḷi, constructed by Naṭuva Mudapa under orders from Murā[ri]rao Ghorpaḍe.
737	On a slab set up in a field in the same village.	....	....	Śaka 1[5]10 Sarvajit, Kārttika śu. di. 15, Monday.	Do. ..	Damaged. Seems to be a memorial tablet.
738	On a rock in a field of the same village ..	....	....	Tāraṇa, Jyēshṭha śu. di. 5	Do. ..	Damaged. Mentions Maḍakesire and the sēnabhōga of the bordering (villages).
739	On a slab set up near the eastern entrance into the Raṅganāthasvāmin temple at **Kodihalli** a hamlet of **Yerrabommanahalli.**	....	....	Śaka 1468, Krōdhi, Bhādrapada, ba. di. 12.	Do. ..	Registers the grant of the village of Pulumāchi to the temple of Tirumaladēva of Kōḍi by the Mahāmaṇḍalēśvara Rāmarāja Era-Timmadēva for the merit of king Sadāśivarāya.
740	On a rock in a field at **Mallinayakanahalli.**	....	....	Śaka 1468, Plavaṅga, Kārttika, śu. di. 15, lunar eclipse.	Do. ..	Much damaged. Gift of a field west of Kuḍurekuṇṭe for offerings to the temple of Naga[rē]śvara.
741	On a stone in a field at **Yellotti** ..	....	....	....	Do. .	This (is) the village Vēllōṭi-grāma granted for offerings to the temple of Lakshmi-Nārasiṁhadēva at Penugoṇḍe.
742	On a slab set up near the Narasiṁhasvāmin temple at **Uppadihalli.**	Vijayanagara.	Vīra-Kṛishṇadēvarāya-Mahārāya ..	Śaka 1434, Aṅgira, Vaiśākha, śu. di. 15.	Do. ..	Records the grant of the village [Uputi]haḷḷi in Roda-nāḍu a subdivision of Mārāṭūra-sīme, by Ellaya a servant of the king, to the temple of Ahōbala-Nārasiṁhadēva of Hiriyadhaḷivaṭa.
743	On a stone found in the middle of the village of **Manuru.**	....	....	....	Do. .. (in archaic characters)	Mutilated. Seems to register a gift of 5 kaṇḍuga of wet land (kaḷani) below the tank Periya-kere, 4 kaṇḍuga of black cotton-soil, (ere) and 4 kaṇḍuga of red-soil land (kesukāḍu). The document was written by [Tā]ndikāla Donnamman.
744	On another stone in the same place ..	....	....	....	Do. .	Mutilated. Gift of land below Korrakālara-kere and two other tanks. A flower-garden was also granted to the Bhaṭāra.
745	On a rock near the Raṅganāthasvāmin temple at **Melavay.**	Vijayanagara.	Vīrapratāpa Achyutadēva-Mahārā[ya]	Śaka 1456, Vijaya, Āśvayuja, ba. di. 12.	Kanarese	Seriously damaged. Seems to record a gift of three villages to the god Tiruveṅgaḷanāthadēva.
746	On a hero slab at Nallāriyula-maṭha near **Narasingarayani Roppa.**	....	....	....	Do. ..	Mentions Lōkāditya and his cattle-lifting raid. Records the death of a hero on this occasion.
747	On another hero slab in the same place .	....	....	....	Do. .	Seems to record the death of the hero Gaviyaṇṇa-Māraṇṇa the son-in-law of [Śi]dayya.
748	On the third hero slab	Noḷamba (Pallava).	Illegible	Illegible ..	Do. ..	Much damaged.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
749	On a slab set up near the tank at **Jammulabanda.**	....	....	Plava, Chaitra, śu. di. 13.	Kanarese ..	Registers a grant (ummaḷi-paṭṭe) of land measuring vakkaḷa by the Harati chief Nañjarāyappa-rāja to a certain Keñcha-Nāgaya of Jambulabaṇḍa for services rendered during one or two invasions (avāntra).
750	On a broken slab lying in front of the Āñjanēyasvāmin temple near **Asvattharayani Roppa.**	....	.. .	[Plavaṅ]ga, Chaitra, śu. di. Śrīrāma-navami.	Do. ..	Gift of a village by Rāmarājayya to the dāsas. The document was engraved at the instance of Kṛishṇapa-Nāyaka.
751	On a slab set up in a field at **Gudibanda**	....	....	Śaka 1752, Vikṛiti, Phālguṇa, śu. di. 10, Monday.	Do. ..	Gift of land to a certain, ārādhya of Gujunōḍu by the gavuḍas and sēnabōvas of Guḍubaṇḍe with the permission of the chief Rāhutta-mahārāya.
752	On a slab set up at the foot of the hill in the same village.	....	....	Nandana, Māgha, śu. di. 5, Sunday, 9th ghaḷige after sunrise.	Do. ..	Registers that Hōbaṇṇa son of Jayadēvarasa built the steps.
753	On a hero-stone lying at **Iralakatta** near **Gollaradevarahatti.**	....	....	....	Do. (in archaic characters).	Refers to the death of Vīra-Kailāsa son of Noḷamba-Kailāsa in the battle of Poḷalu, on attacking Prabhurāma. So also died Noḷamba-Kailāsa on attacking Ja[ga]pa in the battle of Ka[li]yakallu.
754	On another hero-stone set up in front of the Mallikārjuna temple near the same place.	....	....	....	Kanarese ..	Mentions the (memorial) stones of the three heroes Kokkaḷa, Madiyaṇṇa and Vaḷamaya the brothers of Masaraya, son of Niparaṭṭha, the son of Deseraṭṭha.
755	On a pillar set up in a field at **Phalaram Gollarahatti.**	Noḷamba (Pallava).	Noḷambadhirāja	. ..	Do. (in archaic characters).	Registers that while the king was ruling Taṇṇūru and Chōragiri with abhyantarasiddhi, his dog called Pūṇaga ran after a pig and died.
756	On a slab set up in the same place ..	..	...	Śaka 881, Siddhārthin, . . . Thursday.	Do. ..	Seriously damaged.
757	On a stone set up in a field at **Konkallu**	..	....	...	Kanarese ..	Registers that this is the rent-free field of Hira-Parvatārādhya of Gujunōḍu ; see No. 751 above.
758	On a Nāga-stone near **Mallinamadugu**	..	....	Krōdhin, Chaitra, śu. di. 5, Wednesday.	Do. .	This temple and Penunāgaru were caused to be made by Nāgaya (son of) Bayiragauḍa.
759	On a broken pillar in a field at **Gunimorubāgal.**	Noḷamba (Pallava).	Aṇṇayyadēva, [son of] Bīra-Noḷamba	Śaka 858, [Durmukha]. Āshāḍha, ba di. 5, Vaḍḍavāra (Saturday).	Do. (in characters).	The mahājana consisting of certain gāvuṇḍas and the ūru consisting of a few others and the Śaiva teacher Varuṇa-Śiva-Bhaṭāra of the temple of Noḷambēśvara being together brought about a settlement of distribution of lands below certain specified tanks.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
760	On a slab in a field in the same village ..	..	....	..	Kanarese (in archaic characters).	This is the stone set up on the niḷdi (niśidhi) of Māda, younger brother of Ayyaṇṇa of Morvvaṛalu.
761	On a hero-stone lying in a field in the same village.	..	....	Śārvari ..	Kanarese ..	Mentions Pālikoṇḍa and Nāyanāravara Timmaya.
762	On the north wall of the central shrine in the Gōvindarāja-Perumāḷ temple at Tirupati (Chandragiri taluk, Chittoor district).	Sāḷuva ..	Mahāmaṇḍalēśvara Naraśingayyadēva-Mahā-arasu.	Śaka 1389, Sarvajit, Pushya, śu. di. 1, Sunday.	Do. ..	Records the order given by the king that the worship in the Gōvindarāja-Perumāḷ temple at Tirupati must be conducted on the same lines as that of Tiruveṅgaḷanātha on the Tirumale hill and that Kandāḷa Rāmānujayya and his pupils should supervise the distribution of prasāda to the Śrī-vaishṇavas, both foreign and local, in the Gōvindarāja-sannidhi and in the Rāmānujakūṭa (feeding house) newly constructed by him at Tirupati. The king also instituted a Rāmānujakūṭa (feeding house) on the hill and fixed the scale of worship of god Tiruveṅgaḷanātha to be supervised by the same Kandāḷa Rāmānujayya. Some services in the temple were rendered by the Chātadā (?) Śrī-Vaishṇavas. Aḷagiya-Perumāḷ of Tiruchchānūr is also mentioned.
763	Below 5 images in the northern wall of the big gōpura of the same temple.	..	....	..	Telugu ..	(The above images represent) Maṭḷa Tiruveṅgaḷanātharāju and his consort Chennamma.
764	Below 7 other images in the same place ..	..	....	..	Do. ..	Records that the Mahāmaṇḍalēśvara Anantarājayya, son of Maṭḷi Tiruveṅgaḷanātharājayyadēva-Chōḍa-Mahārāja, constructed this gōpura.

APPENDIX C.—Stone inscriptions copied in 1917.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	ANANTAPUR DISTRICT, MADAKASIRA TALUK.					
1	On a pillar set up in the court-yard of the Raṅganāthasvāmin temple at **Pallabanda.**	Vijaya-nagara.	Vīrapratāpa Sadāśivarāya-Mahārāya ..	Śaka 1478, Naḷa Pushya, śu. di. 8.	Kanarese ..	Registers that under orders of the Mahāmaṇḍalēśvara Rāmarāju-Tirumalarājayyadēva-Maha-arasu, the Mahānāyaka-āchārya Timmaṇa-Nāyaka of Niḍugal and the gauḍa and sēnabōva residents of that province together with the merchants, gave Tūmukuṇṭe in Niḍugala-rājya to the temple of Tiruveṅgaḷanātha at Peyyalabaṇḍe for offerings, worship and festivals. The gift was actually made on the 11th day. Mentions Keñchappa-Nāyaka the mudre-officer of Gutti-Tirumalarājayyadēva-Maha-arasu evidently the same as Rāmarāja-Tirumalarājayyadēva mentioned above.
2	On another face of the same pillar ..	....	....	Svabhānu, Māgha, śu. di. 1.	Do. ..	Damaged. Registers that Immaḍi Timmaṇa-Nāyaka of Niḍugallu gave the kāṇāchi of the tank Narasāmbudhi-kuṇṭe to a certain Śamani Pāpaya with the permission of the god Tiruveṅgaḷanātha of Peyakoṇḍe, since this Pāpaya was regularly every year erecting a pandal (chapara) in the name of Peyalakoṇḍa Raṅganātha, was going on pilgrimage to Tirumale every year and was repairing the chapara at his own cost.
3	On one of the pillars of the front maṇḍapa of the same temple.	....	....	....	Tamil ..	Unfinished. Mentions a certain Vaḷavadaraiyaṉ of Śeyyūr in Toṇḍai-nāḍu.
4	On a pillar at the northern entrance into the same temple.	....	....	....	Kanarese ..	This portion of the roof at the northern entrance, was built by Timmaṇa-Nāyaka of Niḍugal.
5	On a stone supporting the beam of the entrance into the Garuḍa-shrine of the same temple.	....	....	Manmatha, Māgha, Friday.	Do. ..	Damaged. Sale of a share in the temple of Rāmanātha by a priest of that temple, to a certain Appa-Śiva in the presence of several people of whom the tapōdhana of Noṇabēśvara at Hejjēru, was one.
6	On the beam of the entrance into the maṭha-room in the same temple.	....	....	Pārthiva, Māgha, śu. di. 5.	Do. ..	This portion of the roof of the yāgaśāla of the Raṅganātha temple at Peyalakoṇḍa was built by Rāyasam Rāmaṇṇa an officer of Immaḍi Timmaṇa-Nāyaka of Niḍugal.
7	On some detached stones built into the walls of the maṇḍapa in front of the central shrine in the same temple.	Chōḷa ..	Parakēsarivarman alias Rājendra-Chōḷa-dēva.	Lost ..	Tamil ..	Fragmentary. Seems to record a gift of cows for maintaining a lamp in the temple of Mahādēva.
8	On a stone that supports the beam of the entrance into the Raṅganāthasvāmin temple at **Korrevu.**	Western Chāḷukya.	Jagadēkamalladēva 'ruling from his capital Kalyāṇa.'	....	Kanarese ..	The Mahāmaṇḍalēśvara Bammadēva-Chōḷamahārāja the chief of Oṟeyūru, etc., ruling Gōvindavāḍi, the whole community (kottaḷi) being present, assigned for a perpetual lamp to the temple of Kammaṭēśvara, one visa per daḷa on each bīdi-kammaṭa and 1 hāga per month on each bīdi-kammaṭa.
9	On the capital of a pillar in the Vīrabhadrasvāmin temple in the same village.	....	....	....	Do. ..	This is the rent-free field (mānyada hola) of the Vītarāga-pattaṇasvāmi Tammi-seṭṭi.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On a stone in a field at **Mutkur**	....	....	Bahudhānya, Jyēshṭha, [ba]. di. 5.	Telugu ..	Under orders of the Mahāmaṇḍalēśvara Sammeṭa Raṅgapa-rājadēva-Mahārāja, a certain Pedasiṅgama gave one tūmu of field to a private individual who dug a tank at Raṅga-puram.
11	On a hero-stone in a field at **Pedda oragiri**.	....	....	Śaka 1592, Sādhāraṇa, Kārttika śu. di. 15, Monday.	Kanarese	Damaged. Mentions a certain R[ā]chamaleya-Nāyaka and his son.
12	On a broken pillar in the court-yard of the Doḍḍappa (Śiva) temple at **Hemavati**.	Noḷamba (Pallava).	Mayindamma (Mahēndarvarman) ..	...	Kanarese (in archaic characters).	Mentions Ayyabba and [No]ḷambādhirāja. Seems to record the grant of a tank. Mentions Tirunaruṅgoṇḍeya Kiḷeppaḷḷi and the [Śaiva] teachers Ananta-Śiva, Lagul-īśvara, Kamalaprabha-Gorava and Davanasōva-Gorava of Nakarēśvara.
13	On a stone built into the south wall of the same temple.	....	....	....	Kanarese ..	Damaged. Mentions Varuṇa-Śiva-Bhaṭāra pupil of Rudra-[Śivā]chārya and a certain Mādayya of M[o]ra[ger]i.
14	On a perforated window let into the western wall of the same temple.	....	....	....	Do. ..	Damaged. Registers the building of the maṇḍapa by Mārayya son of La[kshma]yya.
15	On a pillar set up at the southern entrance of the same temple.	Western Chāḷukya.	Chāḷukyachakravartin Vikramadēva ..	Śaka 108[4], Vṛisha, Pushya, Uttarāyaṇa-Saṁkramaṇa.	Do. ..	The Mahāmaṇḍalēśvara Tribhuvanamalla Mallidēva-Chōḷa-Mahārāja lord of Oṟeyūru who was a subordinate of the king, ruling at He[ṁ]jēṟu widened the well that was dug at the capital town of He[ṁ]jēṟu in Sīra-nāḍu by a certain Śiḍuke Periyāḷuvaseṭṭi son of Aḷahiya-Maṇavāḷa and Āṇḍamme of the brahmadēya village Ākūra in Rājarāja-vaḷanāḍu on the southern bank of the river Kāvēri, in the Chōḷa country, consecrated near that well the temple of Dēśīśvara with the consent of all the Dēśi merchants and gave for offerings, lamps and worship 3 khaṇḍuga of land below the tank of Sivuru.
16	On the same pillar	....	....	....	Do. ..	The Dēśi-merchants of the Kubēra family 'of four different languages' and the nakaras of the town, also assigned certain specified tolls on pack(?)—horses, musk, saffron, yak-hair, pañchavaṇige, cus-cus grass, etc., for worship, offerings, lamps, enjoyment and repairs of the well and the temple mentioned in No. 15.
17	On a broken hero-stone in a field to the west of the village.	Noḷamba (Pallava).	Iṟiva-Noḷambādhirāja	Śaka 888, Kshaya.	Kanarese (poetry and prose, in archaic characters).	Refers to prince Ayyapadēva the son of the king by queen Pariyabarasi, and his fight. Also Eṟeyamma is mentioned as one of the party at whose command the hero Eṟega died and became famous.
18	On another hero-stone in the same place..	Do.	Lost..	Śaka 845 ..	Kanarese (in archaic characters).	Highly damaged.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On a stone lying in a field at **Dasarahalli.**	...	....	Vikāri, Māgha, śu. di. 10	Kanarese ..	Registers that Harati Sarajarāyapa-rāja gave some land to Gauḍara-Chikkappa of Dōsarahaḷḷi as nēśara-koḍagi.
20	On a pillar of a dilapidated maṇḍapa at the entrance into the village of **Kottasivaram**	..	....	..	Do. ..	Āḷpadēvi the queen of king Iruṅgōḷa and a lay disciple of the Kāṇur-gaṇa of Koṇḍakundānvaya, protected [this] Jaina charity while it was in a ruined condition.
21	On another pillar in the same place ..	..	....	..	Do. ..	Registers that this basadi (Jaina temple) was built by Dāvaṇandi-Āchārya pupil of Pushpanandi-Maladhāridēva of Kāṇur-gaṇa and the Koṇḍakundānvaya.
22	On a pillar in the Āñjanēyasvāmin temple of the same village.	..	....	..	Do. ..	In modern characters. One portion of the inscription says that the image of Sañjīva (Hanumān) was cut by Chennaṇṇa, son of Kammāra Krishṇappa and another that the temple was built (?) by taḷavāra Yaraga, son of Kanakayya.
23	On the second pillar of the same temple..	Chōḷa	Rājēndra-Chōḷadēva (I)	10th year .	Kanarese and Tamil.	This maṇḍapa was erected by Areyam Rājarājam alias Vikramachōḷa-Chōḷiyavariyam, the chief of Chāttamaṅgalam in Tiremūr-nāḍu and the commander of the forces (of the king), on the 40th day opposite the 160th day (of this year). Below this on a separate section of the pillar are engraved the titles Nālmaḍi-Bhīma, Chōḷana-chakra and Sāmantābharaṇam in Kanarese and Nāṉmaḍi-Bhīmaṉ, Sāmantarāparaṇaṉ in Tamil. These may have been the titles of the chief who built the maṇḍapa.
24	On the third pillar	..	...	.	Do. ..	Contains the titles Edirtavarkālan and Ahitarottaḷivan in Kanarese script and Vayirinārāyaṇaṉ and Vīra-Bhīmaṉ in Tamil of about the same period as No. 23. A much later record of Śaka 1733, Prjōtpatti, Vaiśākha, ba. di. 6, Wednesday, states that the Āñjanēya temple was consecrated by a śānubhōga of Śivara.
25	On the same pillar	..	....	..	Kanarese (verse).	Not intelligible. Refers to a certain Kalimaṉ, also perhaps called Kali-Chāgi.
26	On a broken hero-stone lying near the Śiva temple in the same village.	..	....	..	Kanarese ..	Not intelligible. Seems to record the death of a certain Bāḷeya-Hegaḍe in a cattle-[raid].
27	On a pillar set up at the entrance into the main shrine of the Śiva temple.	Vijayanagara.	Mahāmaṇḍalēśvara Vīra-Bukkaṇa-Voḍeya 'ruling at Hosapaṭṭaṇa.'	Śaka 1287, Viśvāvasu, Kārttika, śu. di. 10, Friday.	Do. ..	Refers to a certain Būchaya-Nāyaka, son of Benakeya-Nāyaka ruling at Sivarada-paṭṭaṇa the chief town of Niḍugalarājya and states that this chief gave the village of Gōpasamudra north of Sivara (?) to the god Gōpīnāthadēva of Hireyagrahāra for worship, offerings, etc.
28	On a pillar set up at the southern entrance into the village **Patasivaram.**	Western Chāḷukya	Tribhuvanamalla Vīra-Sōmēśvaradēva 'the destroyer of the Kaḷachurya race.'	Śaka 1107, Viśvāvasu.	Do. ..	Damaged. The king's subordinate Tribhuvanamalla Bhōgadēva Chōḷa-Mahārāja was ruling at the city of Heñjēṟa. The Jaina teacher Vīraṇandi-Siddhāntachakravartidēva and his son Padmaprabha-Maladhāridēva are next mentioned.
29	On a stone set up in the courtyard of the Mailārēśvara temple.	Vijayanagara.	Vīrapratāpa Sadāśivarāya-Mahā[rāya]	Śaka 1473, Virōdhikṛit, Āśvīja, śu. di. 10.	Do. ..	Much damaged. Seems to record a grant of land made at the presence of Viṭhaladēva.
30	On a pillar of the mukha-maṇḍapa of the Śiva temple situated between Kottaśivaram and Pātaśivaram.	..	....	..	Tamil (verse)	Mentions Nāṉmaḍi-Vīma (Bhīma) and Teluṅgar. On the same pillar in old Kannaḍa characters are registered the titles Jayaśiṅghakulakāla and Sāmantataḷaprahāri.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
31	On another pillar in the same maṇḍapa ..	..	.. .	..	Tamil (verse).	Mentions the battle with Kaliṅgas, Oḍḍas, and Teluṅgas. On the same pillar are engraved in Nāgarī the titles Ahita-roṭṭaḷiva etc.
32	On a slab set up at **Doddakatta-cheruvu** near **Halukur.**	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1473, Virōdhikṛit, Śrāvaṇa, śu. di. 1.	Kanarese ..	Registers a gift of land as kaṭṭugoḍagi to certain gauḍas for their having repaired the tank at Doḍagaṭa, by Manubōli Tirumalayadēva-Mahā-arasu who held under amara-tenure the village of Doḍagaṭa in Niḍugala-nāḍu under orders of the Mahāmaṇḍalēśvara Rāmarāja-Viṭhalayadēva-Mahā-arasu.
33	On a slab set up (near the road) on the way from Halukūr to Amarāpuram.	..	....	Śaka [13]69, Kshaya, Phālguṇa, [śu.] di. 10, Sunday.	Do. ..	Registers the victory gained by a certain Sulaya who cut off the bows of Māde-N[āya]ka and Gaṅgavati Nīla on the occasion when his father Ēra-Pāpeya-Nāyaka of Halukuru was attacked by Jannapa-Oḍeya and Bomme-Nāyaka of Gōsikere with a lakh (?) of men and one thousand horses. It is also stated that Pāpi-N[āya]ka himself cut off 500 heads and 200 horses and that his son-in-law Bhīmasaniya-Guḍe-N[āya]ka joined him in the fight.
34	On a broken stone lying in the village munsiff's chāvaḍi at **Amarapuram.**	..	....	Śaka 114[8], [Parthiva] Jyēshṭha, śu. di. 10, Friday.	Do. ..	Mentions the Mahāmaṇḍalēśvara Tribhuvanama[lla] Iruṅgoḷadē[va-Chōḷa-Ma]hārāja son of Bammidēva-Chōḷa-Mahārāja and his crowned queen Bāchaledēvi, ruling at Niḍugalla-paṭṭaṇa. Seems to register a gift of land in connection with the marriage (kanyādāna) of [his daughter] Naṅgavve.
35	On a stone set up on the tank-bund in the same village.	..	....	..	Kanarese (in archaic characters).	While [Sō]vayyarasa was ruling the Noḷambavāḍi thirty-two thousand (country), the watchman of Peñjeṟu called Baṭṭi Rēchayya built a tank called [Doḍa]-kere, provided it with a stone-sluice and made a gift of 2 khaṇḍuga of land for the maintenance of the sluice and the man who was in charge of it.
36	On a hero-stone lying in front of the Kerekaṭṭe Mallēśvarasvāmin temple in the same village.	..	....	..	Kanarese ..	(This is) the (memorial) stone of the hero (viragallu) who went to heaven in the fight that ensued on the occasion when the glorious Bolli-seṭṭi Saṅgaya-Nāyaka raided the village of Tammaḍiyahaḷḷi.
37	On a broken stone lying in the same place	..	....	..	Do. ..	Gift of land.
38	On a stone set up near the Vīrabhadrasvāmin temple in the same village.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1466, Krōdhi, Kārttika, śu. di. 1, Monday.	Do. ..	Registers that under orders of the king the Mahāmaṇḍalēśvara Rāmarājayya-Viṭhalēśvaradēva-Mahā-arasugaḷu remitted the taxes on barbers.
39	On a hero-stone lying near the same temple.	..	....	..	Do. ..	This is the memorial stone of the hero Muṇḍina Bommaya the son of Taḷavāra Bommaya-Nāyaka of Tailaṅgere who died on the occasion when Ku[ru]ḷeya-Nāyaka captured the cows.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
40	On a pillar set up in the courtyard of the Jaina temple in the same village.	..	Mahāmaṇḍalēśvara Tribhuvanamalla Niśśaṅkapratāpachakravarti Vīradānava-Murāri, Iruṅgoṇadēva-Chōḷa Mahārāja of the Chōḷa race 'ruling at the capital town of Niḍugallu.'	Śaka 1200, Īśvara, Āshāḍha, śu. di. pañchami, Monday.	Kanarese ..	Registers that Mallisetṭi son of Saṅgayana-Bommisetṭi and Mēḷavve and the favourite lay disciple of Bāḷēndu-Maladhāridēva who was the senior pupil of Tribhuvanakīrtirāvuḷa of Iṅgaḷēśvara, of Mūla-saṅgha, Dēsiya-gaṇa, Koṇḍakund-ānvaya and Pustaka-gachchha, gave at Tammaḍihaḷḷi the 2,000 areca trees which belonged to his share, to Prasanna-Pārśvadēva of the basadi of Tailaṅgeṛe known as Brahma-Jinālaya. The priest of this temple was Challapiḷḷe a Jina-Brāhmaṇa of Bhuvalōkanāthanallūr in Bhuvalōkanātha-vishaya, a sub-division of Ponnamarāvati-sīme, north of Dakshiṇa-Madhurā in the southern Pāṇḍya country. From the produce of this garden land were to be constructed of stone, the basadi from its upāna to stūpi, the mahā-maṇḍapa, bhadrā, Lakshmīmaṇḍapa, gōpura, enclosure (parisūtra), festoons (vandanamāle), Mānastambha sampūrṇavāhana and makaratōraṇa.
41	On another stone in the same place ..	....	....	Śārvari, Āśvīja, śu., di. 15 Friday.	Do. ..	This is the tomb (nisidhi) of Sambisetṭi son of Bērisetṭi.
42	On a pedestal lying in the courtyard of the same temple.	....	....	...	Do. ..	This is the basadi caused to be made by a pupil of Bāḷēndu-Maladhāridēva, a disciple of Tribhuvanakīrtirāvuḷa of Iṅgaḷēśvara, belonging to Mūla-saṅgha, Dēsiya-gaṇa, Koṇḍakund-ānvaya and the Pustaka-gachchha. The vṛitti here was held by Challapiḷedēva.
43	On a stone lying in the tank to the south of the same temple.	....	....	....	Do. ..	This is the tomb (nishiddhi) of Bommisetṭiyara Bachayya, a lay disciple of Prabhāchandra-Bhaṭṭāraka of Iṅgaḷēśvara who belonged to the Mūla-saṅgha etc.
44	On a second stone in the same place ..	....	....	....	Do. ..	This is the tomb (nishidhi) of Bhāvasēna-Traividya-chakravarti who was a terror to disputants and belonged to the Mūla-saṅgha and the Sēna-gaṇa.
45	On the third stone	....	....	....	Do. ..	This is the nisiddi of Virupaya and Māraya the lay disciples of Bāḷēndu-Maladhāridēva of the Mūla-saṅgha and the Dēsiya-gaṇa.
46	On the fourth stone..	....	....	....	Do. ..	This is the nisidi of Pōtōja and Sayabi-Māraya, father and son.
47	On the fifth stone	....	....	....	Do. ..	This is the niśidhi of Komm[a-]setṭi a lay disciple of Prabhāchandradēva.
48	On a stone lying on a platform in the courtyard of the Āñjanēyasvāmin temple at Tammadahalli.	....	....	....	Do. ..	This is the nisiddi of Chandra[ṅ]ka-Bhaṭṭāraka, [pupil] of Chārukīrti-Bhaṭṭāraka of the Mūla-saṅgha and the Dēsiya-gaṇa.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
49	On a stone set up on the tank-bund in the same village.	Vijaya-nagara.	Vīrapratāpa Achyutadēva Mahārāya	Śaka 1463, Plava, Kārttika, ba. di. 2, Saturday.	Kanarese ..	The ank of this village Tammaḍihaḷḷi having breached at three places, the residents of the village, viz., Chenna-gauṇḍa and Timma-gauṇḍa, repaired the breaches at their own cost. They were granted 1 khaṇḍuga of kaṭṭugoḍagi for perpetual enjoyment, by Tipparāja-Mahā-arasu, agent of Veṅkaṭādri-Nāyaka.
50	On another stone set up in the same place	..	....	Do. [the tithi is by mistake given as 7 while it should be 2].	Do.	Refers to the gift of 1 khaṇḍuga of paddy-land to the same two gauṇḍas as kaṭṭugoḍagi. Veṅkaṭādri-Nāyaka's father is here mentioned to be Seṭeppa-Nāyaka and his agent, Tipparājayya.
51	On a hero-stone lying in a field at **Kanajanahalli.**	..	....	Paridhāvi Mārgaśira, ba. di. 1.	Do. ..	Records the death of certain gauṇḍas, the sons of the headman of Kaṇaja[gō]ḍabaḷḷi, in the battle of Kaṇḍehaḷḷi.
52	On a stone built into the platform in the courtyard of the Āñjanēyasvāmin temple at **Rolla.**	..	....	Vikṛiti, Mārgaśira, śu. di. 12.	Do. ..	Gift of the pillar by Muda-gauḍa son of Tippe-gauḍa of Roḷe.
53	On a stone set up in the courtyard of the Āñjanēyasvāmin temple at **Tubinakunta.**	..	....	Śaka 1658, Naḷa.	Do. ..	Damaged. The fort, tank and the irrigation canal of Tūbinakuṇṭe was the gift of Rāmappaya. Records other charities made by his son and grandson.
54	On a stone in a field at **Hulikunta** ..	..	....	....	Do. ..	(This) Huḷikuṇṭe surnamed Sirumāpura is the village granted to god Śaṁkaradēva.
55	On a hero-stone in a field at **Honneralihalli.**	Noḷamba (Pallava).	Iṛiva-Noḷamba No[ḷḷi]payya	Śaka 885, Rudhirōdgārin, Āshāḍha, śu. di. pañchamī, Sunday.	Kanarese (in archaic characters).	Seems to record the setting up of (this) sword-stone (bāḷa-śāsanadakallu) in memory of the gold-smith (akkasāle) Śa[r]bbachari who closed in and fell in a fight with the thieves at Rolle.
56	On a boulder in a field at **Kodlihalli (Kodihalli).**	..	....	Śārvarī, Bhādrapada, ba. di. 10.	Kanarese ..	The writing is very faulty. Refers to the reign of Śrīraṅgarāya and records the grant of the village of Koḍalihaḷḷi in Roḷe-sthaḷa, in Āgaḷi-sthaḷa, in Sirehada-sīme belonging to Rāyadurgada-veṇṭe, as a kaṇachigrāma-paṭṭe to a certain Kṛishṇayya by king Harati Sarajarāyappa-rāja.
57	On a pillar set up in front of the Malliyavva temple at **Akkagaladevarahalli.**	..	....	Śaka 1420, Kaḷayukti, Jyēshṭha.	Do. ..	Highly damaged.
58	On a stone in a field at **Muttenahalli** ..	..	....	Lost	Do. ..	Do. Mentions a chief of Harati and his agent Keñchaṇṇa. To Chikaya, the son of the latter, was given some land as rent-free nēsara-koḍagi for his service (?) (kapaṭu biḷalikāgi) at Sīrya.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT, GUNTUR TALUK.					
59	On a stone set up before the Vēṇugōpālasvāmin temple at **Ainavolu**.	Vijayanagara.	Sadāśivadēva-Mahārāya 'ruling at Vijayanagara.'	Śaka 1482, Piṅgaḷa, Pushya, ba. di. 10, Thursday	Telugu ..	Registers that while the Mahāmaṇḍalēśvara Siddhirāja-Timmarāja was governing the Koṇḍaviṭi-sīma, the Dommari chiefs Chiṅku-Reḍḍi, Narasānēṇḍu and Komara-Viraya with the permission of all the samayas made a gift of the Dommari-pannu (tax) due from the people of Ayanavōlu, to the temple of Gōpīnātha of that village.
60	On a stone with the Hanuman-image in front of the Rāma temple at **Anantavaram**.	..	...	Śaka 1153, Māgha, śu. di. pañchamī, Thursday.	Do. ..	Records that [Po]nuṅgōṭi Rēvi-Reḍḍi gave for the merit of his father Bēti-Reḍḍi, certain shares of land in the village of Vaḍḍam[a]nu, to the mahājanas (of that village).
61	On a stone built into the platform of the dhvaja-stambha of the same temple.	..	....	Śaka 1537 Rākshasa, Vaiśākha, śu. di. 3, Thursday.	Do. ..	Rāmachandra, the son of Gōparāja and grandson of Timmarāja of Yilapalūru in the Ammanabrōli-sīma, raised the garuḍadhvaja of the temple of Channarāya at Bhāgavatula-Anavōtavaram for the merit of Vallama-rāja, son of Gaṇapa-rāja and grandson of Vīrama-rāja of Koṇiki in the Addaṅki-sīma.
62	On a stone bearing two foot-prints near the same dhvaja-stambha.	..	....	Śaka 1784, Āṅgirasa, Chaitra, śu. di. 7, Sunday.	Do. ..	Records that Gaṅganna, son of Basvanna and grandson of Imm[ā]nēni Veṅkaṁnēḍu, founded the temple of Sītārāmasvāmin at Anantavaram in the tālūka belonging to Rāja Mānūri-Veṅkaṭaramaṇarāvugāru, in the Koṇḍaviṭi-sīma.
63	On a stone lying near a well at **Atmakur**	..	....	Śaka 1160, Chaitra, śu. di. 8, Thursday, Mēsha-Saṅkrānti.	Sanskrit (verse) and Telugu.	Pālakolani Kēti-Nāyaka founded the temple of Lakshmīśvara-Mahādēva at Ātukūru in Doḍḍi-Kaṇḍravāḍi in the name of his father (called Kākati Lakshmaṇa in the Sanskrit portion), raised the vimāna and granted 25 cows for a perpetual lamp. Gifts of land made to other shrines and Brāhmaṇas are also recorded.
64	On a side of the big hill at **Badepuram** (hamlet of **Tadikonda**).	Vijayanagara.	Vīra[pratāpa Sadāśiva]dēva-Mahārāya 'ruling at Vidyānagara.'	Śaka 1476, Ānanda, Adhika-Āshāḍha, śu. di. 1[4], lunar eclipse.	Telugu ..	Mentions the Mahāmaṇḍalēśvara Rāmarāja-Timmarājayyadēva-Mahārāja and registers a gift of 1 kha of land to Bhāvayyaṅgāru, son of Ji[lle]yyaṅgāru and grandson of Kakaṇḍi Tippayyaṅgāru, by the Mahāmaṇḍalēśvara Timmarāja, son of Vōbalarāja and grandson of Siddhirāja of Harita-gōtra, Āpastamba-sūtra and Yajuś-śākhā, at Rāmachandrapuram in Kōṭabhūmi-sthala in the Koṇḍaviṭi-sīma.
65	On a Nandi-stone set up near the tank at **Bejatpuram**.	Kōṭa ..	Mahāmaṇḍalēśvara Gaṇapatidēva-Mahārāja.	Śaka 11[6]0, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records that Uddaṇḍa-Nāyaka Prōli-Nāyaka, the Mahāpradhāni of the king, founded and built the temples of Rāmīśvara, Gaṇē[śa], Ku[mārasvā]min and the goddess at Pulipāḍu for the merit of his father Uddaṇḍa-Nāyaka, mother Gaṇḍasāni and elder brother Daṇḍanāyaka Kēti-Nāyaka. His younger brother Dāsi-Nāyaka founded and built shrines for Kēśavadēva and Ku[ppa]-Vināyaka. The gifts of land made to the temples, the sthānapati and to Brāhmaṇas are also recorded.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On a boundary-stone to the east of the same village.	..	....	....	Telugu ..	This is the boundary-pillar of the village Pulipāḍu which belongs to the temple of Aṅgaḍi Gōpīnātha at Koṇḍavīḍu.
67	On a Hanumān-pillar built into the roof of the Vēṇugōpālasvāmin temple at **Betapudi.**	..	....	Śaka 1346, Krōdhi, Phālguṇa śu. di. 11, Pushya.	Do. ..	Damaged. Mentions Bayyanna son of Lakkana of Prōlūru.
68	On a stone set up near a well at **China-Kakani.**	..	....	Śaka 1246, Raktākshi, Māgha śu. di. 1[5], Thursday.	Do.	Gift of a flower-garden to the temple of Chenna-Mallikārjunadēva at Kakāṇḍi, by Nagi-śeṭṭi and Vallabhi-śeṭṭi of Krāñja.
69	On a small boulder in the same place ..	..	....	Śaka 1477, Rākshasa, Kārttika, śu. di. paurṇamī, Thursday, Rōhiṇī.	Do. ..	Registers a gift of land for the up-keep of the wells, gardens tank and water-sheds, to the Jiyya, who had founded these in connection with the temples of Chenna-Mallikārjuna and Gōpīnātha at Purushōttamapura in Kakāṇḍi.
70	On a Hanumān-pillar set up near the new temple at **Chintapallipadu.**	[Gajapati] ..	Gāṇadēva-Rautarāya Mahāpātrulu ..	Śaka 1376, [Bhāva], Vaiśākha, śu. di. 15, Thursday.	Sanskrit (verse) and Telugu.	Mentions the temple of Rāghavēśvara at Chadaluvāḍa and (the towns) Addaṅki, Vinikoṇḍa and Koṇḍavīḍu.
71	On a broken Garuḍa-pillar lying in a field at **Dondapadu.**	..	....	Śaka 1724, Dundubhi, Phālguṇa śu. di. 3, Thursday.	Do.	Records the setting up of the Garuḍa-pillar and the Śāsana-pillar near the shrines of Vighnēśvara and Āñjanēya by a private person.
72	On the lamp-column set up before the Āñjanēya temple at the same village.	..	....	Śaka 1651, Kīlaka, Mārgaśīra śu. di. 14, Wednesday.	Telugu ..	States that (an image of) the god Āñjanēya at Doṇḍapāḍu was 'born' in the tank, that it was set up (?) in a garden and that five brothers of the Bōgōli-gōtra, grandsons of Kommīnēni Koṇḍappa and sons of Gōruvappa founded a tank and a garden. A rent-free gift of ku is also recorded for the gods Śiva and Kēśava.
73	On the plinth of the inner entrance into the Vīrabhadra temple at **Enamadala.**	..	....	....	Do. ..	Damaged and built in. Refers to a sarvamānya gift of land made by two private individuals to a certain Rāmachandrasāni, daughter of Yanamadala Gaurasāni and to a garden raised on the same land for her merit.
74	On a pillar lying in a field near the Sītārāmasvāmin temple at the same vlage .	..	....	Śaka 132[7], Pārthiva, Śrāvaṇa, śu. di. 10, [Thursday].	Do. ..	States that this pillar of the āsthāna-maṇḍapa of the temple of Rāghavēśvara at Koṇḍavīḍu was the gift of Chennā-[Tippana] a Vaiśya of the Chenuśeṭṭi-gōtra and lord of Penuṅgoṇḍa. It was made for the merit of his father Kommi-śeṭṭi and mother Gaṅgasāni.
75	On a pillar of the maṇḍapa near the same temple.	..	....	Śaka 1310, Vibhava, Māgha, śu. di. 5, Thursday, Makara-māsa.	Do. ..	States that a sāle (i.e., weaver) (named) Tummalacheruvu Rāmi-śeṭṭi, a devotee of Kulamu Mallikārjunadēva gave this central pillar to the raṅga-[maṇḍapa] of the temple of Mūlasthāna-Mailāradēva at Koṇḍavīḍu together with some cows for a perpetual lamp, for the merit of his parents. The same fact is repeated on another face of the pillar.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
76	Below the Gaja-Lakshmi image on the entrance into the Sītārāmasvāmin temple at **Errabalem**.	..	....	..	Telugu ..	Cut by Dhanyamanna Gōkachāri. The characters are of about the 12-13th century A.D.
77	On the proper left column of the same entrance.	..	....	Śaka 115[7], Kārttika, ba. di. pañchamī, Thursday.	Telugu (verse and prose).	Registers the gift of 25 cows for a perpetual lamp made to the god Anantaśayanadēva at Uṇḍavelli by Veligaṇḍla Erṟama-Reḍḍi (Erṟama-Raṭṭaḍi) for the merit of his parents Maṟeḍḍi and Pōlasāni.
78	On the proper right column of the same entrance.	[Velanāṇḍu]	Rājēndra-Kulōttuṅga-Chōḍerāja ..	Śaka 1089, Uttarāyaṇa-Saṅkrānti.	Telugu ..	Registers the gift of the village of Krapagaa[ṟ]rapuri to the mahājanas of Uṇḍavelli by a certain Jillya-bōyuṇḍu, for the merit of the king.
79	In the same place	Kōṭa ..	Mahāmaṇḍalēśvara Kētirāja	Śaka 1135, Vaiśākha, śu. di. daśamī, Monday.	Do. ..	A[ma]rama and Kētama, the concubines of the king, together with their father Yerṟama-Nāyaka, presented for the merit of their lord a processional image to the temple at Uṇḍavelli and granted one khaṇḍuva of land to the north of Kommala-kōṭa for offerings to this image.
80	Do.	..	....	Śaka 1142, Phālguṇa, prathama-paḍyamī, Thursday.	Do. ..	Refers to a gift of lamp by a certain Kāmana-bōyuḍu son of Chō[ḍ]apa Amarebōyuḍu.
81	On a stone lying by the side of the Koriṭepāḍu road at **Guntur**.	..	....	Śaka 17[4]3 Chitrabhānu Vaiśākha, ba. di. 7, Sunday.	Do. ..	Damaged. Mentions the temple of Sākētapura-Sāmrājya-Paṭṭābhirāmasvāmin at Koriṭepāḍu and seems to record a gift made by a member of the (former) Zamindar of the Sattenapalle taluk who was the son of Rāja Mānūru-Appāji-Pantulu a majumdār of the Mūrtijāmnagar-sarkāru.
82	On a pillar of the Āñjanēya temple in the same village.	..	....	Śaka 1172, Āśvayuja, ba. di. ashṭamī, Thursday.	Do. ..	Registers the provision for 1 śōleḍu of ghee a day, for a perpetual lamp in the temple of Ayyakulatilaka Chōḍiśvara-Mahādēva at Chembrōlu.
83	On a white marble Nāga-stone set up in the Agastyēśvarasvāmin temple in the same village.	Pari[ch-chhēdin].	Mahāmaṇḍalēśvara [Pa]ṇḍyrāja ..	Śaka 10[8]0, Uttarāyaṇa-Saṅkrānti.	Sanskṛit (verse) and Telugu.	The Sanskṛit portion gives the genealogy of the king's family. Records that the king built for the god Aga[styē]śvara-Mahādēva at Guṇṭṭūru in Ōṅgēṟumārga, the temple, maṇḍapa, subsidiary shrines, compound wall and the gōpura and granted the village Gaḍḍipūṇḍi to the sānis, mānis, dancing masters, drummers, flutists, artisans, conch-blowers and other servants of the temple and for havis, bali and worship. Gifts of land made to a number of Brāhmaṇas are also recorded.
84	On a pillar in the gōpura of the Lakshmī-Nṛisiṁhasvāmin temple in the same village.	..	....	Śaka 1326, Tāraṇa, Māgha, śu. di. 10, Saturday.	Telugu ..	Records the gift of the pillar for the mukha-maṇḍapa of the god Nagarēśvaradēva at Koṇḍavīḍu, by Sakalāya-śeṭṭi, a Vaiśya of the Venukula-gōtra and lord of Penuṅgoṇḍa-pura, for the merit of his parents.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
85	On a second pillar in the same place ..	..	....	Śaka 1326, Tāraṇa, Māgha, śu. di. 10, Saturday.	Telugu ..	Records a similar gift to the same temple by Vempalli-śeṭṭi a Vaiśya of the Śilakula-gōtra and lord of Penuṅgoṇḍa-pura.
86	On a stone in a field to the west of **Gorantla**.	..	....	..	..	Registers a share (vṛitti) of kha 1 to Boggarapu Gōpāladāsu in the village of Gōranṭṭa.
87	On a stone lying before the Mallēśvara temple at **Ippatam**.	..	....	..	Telugu ..	Gift of one kha of land for offerings to the god Amarēśvara-Mahā-dēva.
88	On a stone set up in the same place ..	Kāketa (i.e., Kākatīya).	Gaṇapatidēva-Mahārāja	Śaka 1133 Pushya, ba. di. pañchadaśī, Sunday.	Telugu (verse and prose).	Registers the gift of about 25 shares (vṛittis) granted to temples, Brāhmaṇas and temple servants at Ipaṭam, by the Mahāmaṇḍalēśvara Kōṭa-Mummaḍidēvarāja, son of Gaṇḍa-bhūpati, for the merit of his parents. The temples of Mallikārjuna, Rāmanatha, Vināyaka and Dēvatā are mentioned.
89	On a stone lying near the tank at **Kondepadu**.	Vijayanagara	Vīrapratāpa Śrī-Raṅgarāyadēva-Mahārāya 'ruling at Vidyānagara.'	Śaka 1498, Dhātu, Āśvīja, śu. di. 15, Monday, lunar eclipse.	Do.	Records a gift of 2 kuchchala of land at Koṇḍepāḍu in the Koṇḍavīṭi-sīma, made by Vēmula Rāghavayyaṅgāru of the fourth caste, to the god Gōpīnāyaka of that village. Another gift of land for the maintenance of a water-shed and a grove is also recorded.
90	On a Garuḍa-pillar set up before the Lakshmī-Nṛisiṁha temple at **Kurunutala**.	Reḍḍi ..	Peda Kōmaṭi-Vēma	Śaka 1326, Śrāvaṇa, lunar eclipse.	Sanskrit (verse).	Registers the gift by the king of the village of Kurnūntulūr, to the god Dāśarathi (i.e., Rāma) at Eṟa[vara]puri. The king is given the epithet Sarvajña-chakravartin.
91	On a rock near the Durgi-Bhairava shrine at **Lam**.	..	....	..	Do. (in archaic characters).	Mentions Lambu (i.e., Lām) and seems to record the tolls payable by certain classes (?).
92	On a stone set up in front of the Mallēśvarasvāmin temple in the same village.	Kākatīya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja.	..... Dhanus-Saṁkrānti.	Telugu ..	Damaged. Records a gift of land made to the god Bhīmēśvara-Mahādēva at Lāmu by an officer of the king's body-guard.
93	On a stone set up near the Karnam's house at **Malkapuram** (hamlet of Mandaḍam).	[Gōlkoṇḍa]	Rājadhirāja Mahārāja Yibhurām-Śaha-Voḍaluṁgāru.	Śaka 1499, Dhātu, Kārtika, śu. di. 5, Friday.	Do. ..	Registers an agreement on land measurement arrived at by the people of Rāvipūṇḍi-sthala under orders of the king. About 19 villages and their areas are given. The Kāmpu cultivators had to pay a tax of 1 samaśya and Turukavāru ½ samaśya on 1 ku of land. The Brāhmaṇas paid no tax.
94	On the huge Nandi-pillar lying near the ruined temple in the same village.	Kākatīya ..	Rudradēvī	Śaka 1183, Durmati, Chaitra, ba. di. 8, Friday.	Sanskrit (verse) and Telugu.	Describes the greatness of the Śaiva teacher Viśvēśvara-Śiva-Dēśika, the dīkshā-guru and the rājaguru of the queen's father Gaṇapati. Registers the gift of the village of Mandaram in Kaṇḍravāṭi in Veli-nāḍu-vishaya, to the teacher Viśvēśvara-Śambhu together with the village Velagapūḍi. The teacher is stated to have consecrated therein a Śiva temple, founded a monastery and a choultry and naming the village Viśvēśvara-Gōḷaki, allotted shares in it to the temple, to the Śuddha-Śaiva monastery, to the maternity, hospital and a feeding-house also founded by him.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
96	On the same pillar	....	....	Vibhava, Chaitra, śu. di. 1, Friday.	Telugu ..	Faintly engraved and partly mutilated. Registers the gift of six perpetual lamps to the temple of Viśvēśvaradēva at Viśvanātha-Gōḷagiri on the bank of the river Krishṇavēṇi by Rājagurudēvara, (i.e., the royal preceptor) Viśvēśvara Śivāchārya and of 25 cows for each lamp. The artisan (śilpi-āchārya) Guḍḍōju and the smith (akkasāla) Prōlōju also received gifts of land. Gifts of land for dancing girls were made by Kāśīśvara-Śiva-Ayyaṅgāru under instructions from the rājaguru. The temples of Sōmanāthadēva and Gaṇēśvaradēva at Velaṅkapūṇḍi, and the masons (kāse) Ānōju, Nannapōju, and Ponnōju attached to the Viśvanātha temple also received gifts.
96	Do.	....	....	Śaka 1204, Karttika, Pūrṇimā.	Sanskrit (verse) and Telugu.	Records a gift of 25 cows for a perpetual lamp in the temple of Viśvanātha, made by Kāśīśvara-Śivāchārya of the Śrīvatsa-gōtra the (spiritual) son of Rājagurudēvara for the merit of his parents Vidyā-Śivadēva and Sōmasāni-Amma. A house-site and a vṛitti were also given to the kāmpu that kept the cows and supplied the ghee.
97	Do.	....	....	Śaka 12[0*]4, Chitrabhānu, Śrāvaṇa, Wednesday, solar eclipse.	Do.	Records the gift of 50 sheep made for a perpetual lamp to Paśupati (i.e., Śiva) in the temple of Viśvēśvara at Mandarapura on the bank of the Kṛishṇa, by Mahādēva-Chaṭṭōpādhyāya, son of [Modali]piḷa-Paṇḍita of the Bhāradvāja-gōtra. Īsana-bōyi also gave 50 sheep for a perpetual lamp, for the merit of his master Kāśīśvara-Śivāchārya.
98	Do.	....	....	Śaka 12[0*]4, Chitrabhānu, Āśvayuja, ba. di. tṛitīya.	Do.	Registers the gift of 50 sheep for a perpetual lamp in the temple of Viśvanātha, by Koṭṭaravu Mallaya-Preggaḍa, son of Kommana-Preggaḍa of the Bhāradvāja-gōtra, for the merit of his master Rājagurudēvara Viśvēśvara-Śiva-Dēśika, whose officer he was in charge of the granary (dhānyādhipa).
99	Do.	....	....	Śaka 1204, Chitrabhānu, Paushya, ba. di. ēkādaśi, Saturday, Makara-Saṅkranti.	Do.	Records that Kani-śeṭṭi the son of Nāmi-śeṭṭi of the Chenu-seṭla-gōtra gave 25 cows for a perpetual lamp in the temple of Viśvanāthadēva, for the merit of his parents.
100	On a Nāga-stone set up in front of the Āñjanēya temple at **Mallayapalem**.	....	....	Śaka 16[48*], Viśvāvasu. Āśvīja, śu. di. 14, Thursday.	Do.	States that [Va]ṇukūri Aṅki-Reḍḍi set up a Nāgēndra-pillar for the merit of his father Nāgi-Reḍḍi and mother Buchchamma.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
101	On a Nandi-stone set up near the Rāmaliṅgasvāmin temple at **Mandadam.**	....	....	Śaka 1201, Pramādin, Chaitra, śu. di. 13, Sunday, Vishuvu-Saṁkrānti.	Telugu ..	Records that Amari-śeṭṭi, a Vaiśya of the Sūrukoli-gōtra and lord of Penuṅgoṇḍa gave 25 cows for a perpetual lamp to the temple of Rāmīśvara-Mahādēva at Mandaram on the bank of the Kṛishṇavēṇī river in Doḍi-Kaṇḍravāḍi.
102	On a second Nandi-stone set up near the same temple.	....	....	Śaka 1181, Siddhārthin, Chaitra, śuddha-pāḍyami (prathamā), Wednesday.	Do. ..	Registers the gift of 25 cows for a perpetual lamp in the temple of Rāmīśvara-Mahādēva by Sūrapa-Reḍḍi, son of Pomi-Reḍḍi Kēti-Reḍḍi.
103	On a Nandi-stone set up behind the same temple.	Kōṭa ..	Mahāmaṇḍalēśvara Gaṇapatidēvarāja ..	Śaka 1184, Dundubhi, Śrāvaṇa, ba. di. 13, Sunday.	Do. ..	Damaged. Seems to register a gift of land made by the king to the illustrious Rājagurudēvara (i.e., the royal preceptor Viśvēśvara-Dēśika).
104	On the south wall of the shrine of the goddess in the Mallikārjunasvāmin temple at **Mandapadu.**	....	....	....	Telugu (verse and prose).	Fragment. Registers gifts of land made to the god Gaṇēśvara by Prōla, son of Viddē-Nāyaka and Vennamadēvi. Maṇḍaḍi Kōṭaṇḍu, a favourite servant of Goṅka and the ornament of his sabhā, is also mentioned.
105	On a Nāga-slab set up near the tank in the same village.	[Velanāṇḍu]	Mahāmaṇḍalēśvara Kulōttuṅga-Rājēndra-Chōḍeyarāja.	Śaka 10* Uttarāyaṇa-Saṁkrānti.	Telugu ..	Records that Maṇḍaḍi Prōli-Nāyaka, son of Nāmi-Nāyaka, lord of Sirivrōlu, and his younger brother Malli-Nāyaka gave 1 kha of land for a perpetual lamp to the god Mallikārjuna-Mahādēva at Maṇḍāvuram, for the merit of the king. Sūrya-Tapōdhana who received this land agreed to supply one māneḍu of ghee daily.
106	On the same slab	....	....	Śaka 1090, Uttarāyaṇa-Saṁkrānti.	Do. ..	Records a gift of 55 sheep for a perpetual lamp in the temple of Mallikārjuna-Mahādēva at Maṇḍāvuram, by Nārāyaṇa, son of Pedda-Prōli-Nāyaka, the lord of Sirivrōlu, and younger brother of Maṇḍaḍi Prōli-Nāyaka.
107	Do.	[Velanāṇḍu]	Mahāmaṇḍalēśvara Kulōttuṅga-Rājēndra-Chōḍeyarāja.	Do.	Do. ..	Registers the gift of 55 sheep made for the merit of the king for a perpetual lamp in the temple of Mallikārjuna-Mahādēva at Maṇḍāvuram, by Māranāmātya 'the lord of Origoṇḍipura' of the Āpastamba-kula and the Bharadvāja-gōtra.
108	Do.	Do.	Rājēndra-Chōḍa-Mahārāja, son of Mahāmaṇḍalēśvara Kulōttuṅga-Chōḍa-Goṅka-Mahārāja.	....	Do. ..	Records that, for the merit of the king, Maṇḍaḍi Nāmi-Nāyaka, his younger brother Prōli-Nāyakaand his other relations granted certain dry and wet lands for lamps and offerings in the temple of Mallikārjuna-Mahādēva at Maṇḍāvuram in Koṇḍapaḍumaṭi. Sūrya-Tapōdhana is mentioned as one of the donees.
109	On a stone lying in a field at **Mukkamala.**	....	....	Śaka 1180 ..	Do. ..	Mutilated. Records gifts of land made to the gods Mallikārjuna, Tripurāntaka and Gaṇēśvara and to a number of Brāhmaṇas, by Vipparula Koṇḍapa-Nāyuṇḍu and Guṇḍapa-Nāyuṇḍu, for the merit of Kētarāja, probably the Kōṭa king of that name.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
110	On a pillar of the Kalyāṇa-maṇḍapa in the Sītārāmasvāmin temple at **Nallapadu.**	....	....	ak 1358, Rākshasa.	Sanskṛit (verse).	Describes the glory of the god Rāmachandra at Koṇḍavīḍu-nagara and mentions Nāraṇa-Mantri, son of Bhīmanāmātya of the Kāśyapa-gōtra and Lakkāmbā, who was a devotee of this deity.
111	On the front wall of the Gōpālasvāmin temple at the same village.	....	....	....	Telugu ..	Damaged. Seems to register the gift of a garden-land for fruit-trees, to the temple of Lakshmī-Nārāyaṇa by Maṅgamammavāru, wife of Śrīrāmayyaṅgāru of Parāśara-gōtra, Āpastamba-sūtra and Yajuś-śākhā.
112	On a stone in the north wall of the Lakshmī-Nṛisiṁhasvāmin temple in the same village.	....	....	Śaka 1468, Parābhava, Bhādrapada, śu. di. 11 Monday.	Sanskṛit and Telugu.	Much damaged. Seems to register a gift of an agrahāra to the temple of Gōpinātha at Nallapāḍu.
113	On a stone lying in a street at **Nidumukkala.**	Vijayanagara	Vīrapratāpa Śrī-Raṅgarāyadēva-Mahārāya.	Śaka 14[99] Īśvara, Chaitra, śu. di. 15, Tuesday, lunar eclipse.	Telugu ..	Records the gift of ¾ kha of land at Niḍumukkula in Koṇḍavīḍu to the temple of Gōpinātha of this village, by Koṇḍama-Nāyaniṁgāru, son of Śrīraṅga-Nāyaka and grandson of Baṇḍarupalli Amma-Nāyaka of [Śrī]hari-gōtra.
114	On a pillar of the madhyaraṅgam of the Śaktīśvarasvāmin temple at **Nutakki.**	Chalukya-Chōḷa.	Rāja[rāja] (II)	Śaka 1080 and 13th year, Dakshiṇāyana-Saṁkrānti.	Do. ..	Unfinished. Refers to a perpetual lamp set up in the temple of Śaktīśvara-Mahādēva at Nūdeṅkki, by Yaṅgi-Raṭṭaḍi, son of Pulikranta Eṛiyama-Raṭṭaḍi.
115	On a second pillar in the same place ..	....	....	Śaka 1080 and the 1[3]th year.	Do. ..	Built in. Registers the gift of cows for a perpetual lamp in the temple of Śaktīśvara-Mahādēva at Nūdeṅkki, by a [Re]ḍḍi of the Ḍontiparti family.
116	On a stone lying near the entrance into the same temple.	Chalukya-Chōḷa.	Kulōttuṅga-Chōḍa (II).	Śaka 1[0]59 and 4th year, Winter solstice.	Do. ..	Damaged. Records gifts of land to a number of dancing women attached to the temple of Śaktīśvaradēva at Nūteki, by the Mahāmaṇḍalēśvara Kaṇḍravāṭi [Bhī]marāja.
117	On a stone set up near the Mādigapalli of the same village.	....	....	Śaka 1040, Uttarāyaṇa-Saṁkrānti.	Do. ..	States that Māra-Nāyaka son of a certain Bomi-Nāyaka, founded the temple of Kēśavadēva at Nūtekki and gave 25 cows for the perpetual lamp. Contains a description of the 500 mahājanas of Ma[lyā]na.
118	On a Hanumān-pillar set up in a field of the same village.	....	....	....	Do. ..	Damaged. Mentions the temple of Gōpinātha and a gift made to it by Bhāskara, king of Chandragiri.
119	On a Nandi-Nāga-pillar set up in front of the Mallikārjunasvāmin temple at **Pamulapadu.**	Velanāṇḍu	Rājēndra-Chōḍerāja son of Mahāmaṇḍalēśvara Kulōttuṅgachōḍa-Gōṅka-Mahārāja.	....	Sanskṛit verse and Telugu prose.	Records that the king made tax-free certain lands at Pāmulapāḍu in Koṇḍapaḍumaṭi, which had been granted to the temple for offerings. Gifts were also made by the villagers to Gaṇēśvara, the village goddess and the temple servants, for the merit of Yiniṁjōḍrāju. Registers also a gift of 55 cows made by a Reḍḍi for a perpetual lamp.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
120	On the same pillar	....	....	Śaka 1094, Kārttika, punnama (i.e. paurṇamī), Thursday.	Telugu (prose and verse).	Records a gift of 55 sheep for a perpetual lamp to the god Dhūrjaṭi (i.e. Śiva), by Koṇḍana, grandson of Pāmulapāṭi Koṇḍapa-Reḍḍi, for the merit of his father Bhīmi-Reḍḍi and mother Kāmasāni.
121	Do.	....	....	Do.	Do.	Records a similar gift by Bollana for the merit of his father Vennapa-Reḍḍi and mother Pōlasāni, to the god Pārvatīśvara at Pāmulapāḍu.
122	Do.	.. .	....	Do.	Do.	Registers a gift of 55 sheep for a perpetual lamp to the god Śiva by Kommana, the son of Pāmulapāṭi Maṇḍana and Yeryamāmbā for their merit.
123	Do.	....	. ..	Śaka 1094, Uttarāyaṇa-Saṅkrānti.	Do.	Records a gift of 55 sheep for a perpetual lamp to the god Mūlasthāna-Mallikārjunadēva at Pāmulapāḍu, by Vēmināyaka, son of Yerrama-Reḍḍi and Chāmasāni.
124	Do.	....	....	Do.	Do.	Records a similar gift to the god Kapardin (Śiva) at Pāmulapāḍu by Kommana for the merit of his grand-father Sūrapa-Reḍḍi and his parents, Kēti-Reḍḍi and Ketasāni.
125	On the Hanumān-pillar set up in front of the Vishṇu temple at **Paturu.**	Vijayanagara.	Vīrapratāpa Dēvarāya	Śaka 1344, Sarvarin, Phālguna śu. di. 15, Thursday.	Sanskrit (verse).	Damaged. Seems to register a gift of land at Prāntūru made by prince Rāmachandra through (his agent) Chēnukāli Kēśava, to a certain Koṇḍūri Rāmānuja.
126	On the rock near the Nṛisiṁhasvāmin cave-shrine on the hill at **Peda-Palakaluru.**	....	....	Śaka 1516, Jaya, Māgha, śu, di. 5.	Telugu ..	Do. States that Madanagōpāla, son of Gōvindaya and grandson of Vunnuva Tirumalaya of the Kāśyapa-gōtra reconsecrated the image of Anantaśāyin in the shrine of Narasiṁha at Peda-Palakalūru and granted land for the bodily and festive enjoyments of the god and other services.
127	On a mutilated stone built into the east wall of the Vēṇugōpālasvāmin temple in the same village.	....	....	....	Do. ..	Fragment. Mentions Rājēndra-Chōḍarāja and seems to record grants of land made for offerings and services in a temple, the name of which is lost.
128	On a pillar lying in a ḍoṅka to the south of **Peda-Parimi.**	[Gōlkoṇḍa]	Saidu Abdullā Saidu Muhammadu Sāhibu.	Śaka 1585, Krōdhi, Āshāḍha, śu. di. 2, Wednesday.	Do. ..	The people of Taṇḍikoṇḍa (the mokhāsa village of Saidu Abdullā) together with those of Parimi came and represented to the chief authorities (hujūru) that the enjoyment of a particular land (in dispute) belonged to Taṇḍikoṇḍa and that the Parimi people were causing unnecessary riot for its possession. The dispute was heard and decided in favour of the former and new boundary stones were ordered to be put up in places not accessible to people.
129	On a stone lying in front of the Vēṇugōpālasvāmin temple in the same village.	....	....	Śaka 1726 ..	Telugu .. (verse).	Much damaged. Begins with a salutation to Gōpāla and mentions Parimi in the course of the description of a procession. The author of the record is Nāgam Mallayya.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
130	On a pillar set up before the Mallēśvara-svāmin temple at Penumāka.	Kākatīya ..	Rudramahādēvi	Śaka 1210, Sarvadhāri, Kārttika, śu. di. 1, Thursday.	Telugu (verse).	Much damaged. States that while Paruvata-Nāyuṇḍu was ruling under orders of the queen, certain vṛittis were granted. Mentions the mahājanas of Taḍēpalli. Also states that Kannaḍa Mallaya and Buddaya-bhaktuṇḍu were required to do certain services in the temple with the consent of the devotees of Penumbāka, and enjoy the income equally.
131	On a broken pillar lying in front of the Gōkarṇēśvara temple at Penumulli.	Do. ..	Mahāmaṇḍalēśvara Pratāpa-Rudradēva-Mahārāja.	Śaka 1236, Ānanda, Āshāḍha, śu. di. 6, Thursday.	Do.	States that Erraya-Leṅkaṅgaru employed at the gate of the royal palace remitted for the merit of the king, all unlawful collections like kānika and gaḍḍuga-māḍa on temple vṛittis and puṭṭi-pahiṇḍi, puṭṭi-koluvu, upakṛiti, suṅkamu, pasula-pullari and kāṇika on the vṛittis of the mahājanas, in the 22 villages (named) of his nāyaṅkaram, and put up this śāsana-stambha before the Gaurīśvara-Mahādēva temple at Penumbuluvu. Mentions Svayambhunāthadēva of Ōruṅgallu. On the third face of the pillar are given sketches of the two standard cubit measures used in measuring lands.
132	On a stone lying behind the same temple	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva	Śaka 1087, ... lunar eclipse.	Telugu ..	Damaged. Registers a gift of land by the Mahāmaṇḍalēśvara Ku[lōttuṅga-Rājēn]drachōḍerāja for offerings, to the temple of Chāmuṇḍidēvi at Kolaṅkulūru.
133	On a stone built into the west wall of the Vēṇugōpālasvāmin temple at Potturu.	Parichchhēdi	Mahāmaṇḍalēśvara Sū[reparāja] .	....	Do. ..	Mutilated. Contains the usual eulogy of the kings of this family.
134	On the Garuḍa-pillar set up in front of the same temple.	Do.	Bhīmarāja..	Śaka 1152, Vaiśākha, śu. di. 3, Thursday.	Do. ..	Records the gifts of dry and wet lands made by the king to the temple of Gōpāladēva, which was founded and built by a certain Sēnama-śeṭṭi for the merit of the king's parents Mahāmaṇḍalēśvara Parichchhēda Kommarāja and Sūralamahādēvi. Gift of land to the temple of Mallidēva is also recorded.
135	On the same pillar	..	....	Śaka 1199, Śrāvaṇa, śu. di. 15, Friday.	Do. ..	States that a certain Erapōtaḍu set up a ½ lamp (ara-dīpa) for the merit of his parents in the temple of Gōpāladēva at Pottūru and agreed to maintain it.
136	Do.	Parichchhēdi.	Mahāmaṇḍalēśvaras Bhīmarāja and Uttam-Bhīmarāja.	Śaka 1199, Pushya, śu. di. 5, Monday, Makara-Saṅkrānti.	Do. ..	Records the gift of a ½ lamp each, by Vēmana-bōyuṇḍu and Nāra-bōṇḍu, the attendants of the kings.
137	Do.	Do.	Mahāmaṇḍalēśvara Bhīmarāja	Śaka 119[4], Śrāvaṇa, ba. di. 11, Saturday.	Do.	Damaged. Registers a gift of sheep made for a perpetual lamp in the temple of Gōpāladēva by Māre-bōyuṇḍu, an attendant of the king.
138	On the stone lying in front of the same temple.	Do.	Do. do.	Śaka 1168, Pushya, śu. di. 5, Thursday, Makara-Saṅkrānti.	Do. ..	Do. The chief with his younger brothers Uttam-Bhīmarāja, Dēvarāja and Gaṇapadēvarāja seems to have given some land to a Śiva temple for the merit of his parents Kommarāja and Sūraladēvi.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
139	On the same stone	..	..	Śaka 1216, Jaya, Pushya, śu. di. 8, Sunday, Makara-Saṁkrānti.	Telugu ..	States that Malnēni Kētinēṇḍu bought some land from Bhīmana-Pegaḍa Pōchirāju and granted it to the temple of Sōmanāthadēva, for the merit of his parents and of Ayyarāja and Dēvarāja.
140	On a second pillar of the madhyaraṅga of the Daṇḍēśvarasvāmin temple at **Prattipadu**.	Pariochchhēdi.	Mahāmaṇḍalēśvara Kusumarāja	Śaka 1144, Chaitra, śu. di. daśami, Monday.	Do. ..	Records that the king founded the temple of Gaṇḍiśvara-Mahādēva and gave two mattus of wet land for offerings for the merit of his queen Sabbamadēvi.
141	On a second pillar in the same place ..	Kōṭa ..	Mahāmaṇḍalēśvara Gaṇapatidēva-Mahārāja.	Śaka 1156, Saṁkrānti.	Sanskrit (verse) and Telugu.	States that the king who was the son of Manma-Gēta and Bayyamāmba gave seven vṛittis in Prattipāḍu and six vṛittis in [Penu]barru to Brāhmaṇas among whom was Narasiṁha, an ubhayakavi.
142	On the third pillar in the same place ..	..	....	Śaka 1435, Śrīmukha, Śrāvaṇa, ba. di. 13, Friday.	Telugu ..	States that Giñjupalli Annamanāyaniṅgāru had the temple and the maṇḍapa of Gaṇḍiśvara-Mahādēva plastered with chunam for the merit of his parents Pōtinēṇḍu and Chiṭṭema.
143	On a pillar of the portico of the same temple.	..	....	Śaka 1450, Sarvadhāri, Māgha, śu. 5, Thursday.	Telugu (prose and verse).	States that for the merit of his parents Pōtināyuḍu and Chiṭṭema, Giñjupalli Abhinayaṇḍu built the southern portico (mukhabhadra). In the lower section of the pillar is given in a verse the name Dāsōju of the architect that built the portico.
144	On a second pillar of the same portico ..	..	....	Śaka 1476, Ānanda, Śrāvaṇa, śu. di. 15, Sunday.	Do.	Records that Tummapūṇḍi Chiṭṭebhattuṇḍu made and presented the image of Pārvatidēvi to the temple of Daṇḍiśvara-Mahādēva, at Prattipāḍu, for the merit of his parents Yallama and Nāgā-bhattuḍu.
145	On the same pillar	..	....	..	Telugu ..	The measure of the ghaḍa (pole) as shown here and determined by Purushōttamaya, the rāyasam of Rāyapanāyaniṅvāru, is 32 spans. The record states that 112½ kuṇṭas measured by this ghaḍa would make a kēsaripāṭi-tūmu.
146	On the Nandi-pillar set up in front of the same temple.	..	....	Śaka 1596, Ānanda, Māgha, śu. di. 13, Friday.	Do. ..	States that Kākamānu Parvata-bhaktuṇḍu built the bell-platform (ghaṇṭa-vēdi) in the temple of Gaṇḍēśvara-Mahādēva for the merit of his parents Ayyama and Pēra-bhaktuḍu.
147	On a stone set up in the same place ..	....	....	Śaka 1079, Uttara-Saṁkramaṇa.	Sanskrit (verse) and Telugu.	Records the gift of 55 sheep for a perpetual lamp in the temple of Gaṇḍēśvara, by Nārāyaṇa, a Vaiśya of the Dhanada-(i e, Kubēra)vaṁśa and the Mūlya-gōtra, who was lord of Penugoṇḍa.
148	On the lamp-column set up in the Vēṇugōpālasvāmin temple in the same village.	....	....	Śaka 1202, Vaiśākha, Sunday.	Do.	Records the setting up of this Garuḍa-pillar in the temple of Gōpinātha at Prattipāḍu by Padmanābha, minister of king Kannāra.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
149	On the left column of the entrance into the Vīrēśvara temple in the same village.	....	....	Śaka 1492, Śukla, Mārgaśira, ba. di. 11 Sunday.	Telugu ..	Records the gift of the bull (samukhapu-nandi) to the temple of Vīrabhadra by Peddi-Reḍḍi son of Voḍḍipāṭi Liṅga-Reḍḍi, for the merit of his paternal uncle Pōti-Reḍḍi and his mother Timmasāni.
150	On a stone in the north wall of the Vēṇu-gōpālasvāmin temple at Ravela.	....	....	Śaka 1352, Virōdhikṛit, Mārgaśira, ba. di. 7, Monday.	Telugu (verse and prose).	States that Sishṭla Rāmanārya (also called Sishṭla Rāma-Jiyyalu) of the Śrīvatsa-gōtra, son of Peddanārya and husband of Vallabhāmbā, constructed a tank at Pulipāḍu, raised a grove of trees near it and built the temple of Gōpinātha at Rāvelapura.
151	On a mutilated stone lying in front of the Vīrabhadra temple at Rayapudi.	....	....	.... Jaya, Āshāḍha, śu. di. 11, Thursday.	Telugu ..	Mutilated. Registers a gift of 25 cows for a perpetual lamp to the god Gōpinātha at Rāvipūṇḍi. Gifts of land are also recorded.
152	On the same stone	....	....	Śaka 120*, Māgha, śu. di. 15, Thursday	Do. ..	Do. Records a grant of land made to the god [Gōpin]atha at Rāvipūṇḍi by a certain Amarinēṇḍu of the Maṇḍaḍi family.
153	Do.	..	.. .	Śaka 1211, Śrāvaṇa....	Do. ..	Do. Registers gifts of land by purchase at Nīrukoṇḍa, Rāvipūṇḍi, etc.
154	Do.	....	....	Śaka 1183, Māgha, śu. di. 5, Thursday.	Do. ..	Registers that Rēvi-Reḍḍi son of Rēvi-Reḍḍi Gaṇapi-Reḍḍi the lord of Ponuṅgōḍu and a worshipper of the feet of the god Kākatīśvaradēva, made a gift of 1 kha of laṅka-land to the god Gōpinātha.
155	Do.	Kākatīya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja.	Śaka 1191, Kārttika, śu. di. 15, Thursday.	Do. ..	Mutilated. Seems to register a gift of land by Parvata-Nāyaka, the aide-de-camp and the minister of the king.
156	On a mutilated Nandi-pillar set up in front of the Sōmēśvara temple in the same village.	Do. ..	Do.	Do.	Do. ..	Seriously damaged. Records gifts of land made to the god Mūlasthāna-Sōmēśvara-Mahādēva at Rāvipūṇḍi, by the king's aide-de-camp and minister Parvata Nāyaka.
157	On the same pillar	....	....	Śaka 1191, Āśvayuja, śu di. 5, Sunday.	Do. ..	Mutilated. Gift of an oil-mill to the temple of Sōmēśvaradēva by Paruvata-Nāyaka, for the merit of his parents and of Mārna-Preggaḍa.
158	Do.	....	....	Śaka 1200, Śrāvaṇa, śu. di. 11, Monday.	Do. ..	Gift of an oil-mill by a private individual.
159	Do.	....	....	Śaka 1596, Ānanda Māgha, ba. di. 5, Thursday.	Telugu (verse and prose).	States that Yarramrāju the son of Mādirāju Abbarāju, and his elder brother Abbarāju the son of Liṅgarāju, who belonged to the Kāśyapa-gōtra and were the sthalakarṇams of Rāvipūṇḍi re-constructed the shrine of Mūlasthāna-Mahādēva at Rāvipūṇḍi.
160	On a stone lying near the tank at Reddipalem.	....	....	Śaka 1726, Raktākshi, Phālguṇa, śu. di. 15, Thursday.	Telugu ..	Damaged. Records the foundation of a grove and a well by a certain Buchchirāju.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
161	On a slab set up in front of the Veṇugōpālasvāmin temple at **Sekuru.**	Vijayanagara.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1454, Nandana, Mārgaśira, śu. di. 2, Thursday.	Telugu ..	Records a gift of land in Śēkūru to the temple of Tiruveṅgaḷanātha at Saṅgamasthāna, by Bōnāmu Sūrappa-Nāyuḍu son of Timmā-Nāyuḍu.
162	On a pillar lying near the same temple	Do. ..	Vīrapratāpa Vīra-Śrī-Raṅgarāyadēva-Mahārāya.	Śaka 1496. Bhāva, Māgha, śu. di. 11, Thursday.	Do. ..	Records gift of lands for worship and services on the suparṇōtsava-paurṇamī festival to the god Tiruveṅkaṭēśvara at Saṅgamasthāna, made, by Krottipalli Veṅkaṭaya of the Bhāradvāja-gōtra, Āpastamba-sūtra and Yajuśśākhā. These lands had been granted to him by the Mahāmaṇḍalēśvara Rāmarāja Jagarājayadēva-Mahārāja, at Śēkūru in the Koṇḍaviḍu-sīma.
163	On a stone lying in front of the Sōmēśvaraswāmin temple in the same village.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya, 'ruling at Vidyānagara.'	Śaka 1482, Raudri, Māgha, śu. di. 11	Do. .	Registers the gift of a khaṇḍike of land at Śēkūru, in the Koṇḍaviṭi-sīma, for the merit of the Mahāmaṇḍalēśvara Siddirāju-Timmarāju, for worship and offerings to the god Veṅkaṭēśvara at Saṅgamasthāna.
164	On another stone lying in the same place	....	....	Śaka 1187, Krōdhana, Makara-Saṁkrānti.	Do. ..	Records gifts of land made to the temple of Sōmēśvara-Mahādēva at Chēkūru for the merit of Rudrayya (the Kākatīya queen Rudramadēvi ?).
165	On a stone set up in a field of the same village.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1482, Raudri, Māgha, śu. di. 11.	Do ..	This is almost an exact copy of No. 163.
166	On a stone with Śiva-image set up in a field at **Selapadu** (hamlet of Śēkūru).	....	.. .	..	Telugu (in archaic characters).	Damaged. Mentions a certain Vishṇuśarman, a Gō[ma]ḷa [Bra]hmachārin of the Bhāradvāja-gōtra and son of [Sa]ḷagaśarman.
167	On the left (proper) column of the inner entrance into the Chandraśēkharasvāmin temple in the same village.	Kākatīya ..	Gaṇapatidēva Mahārāja	Śaka 1145, Tāraṇa.	Telugu ..	Damaged. Records a gift of land by Jayapa-Nāyuḍu, for the merit of the king, to a Śiva temple built by Aṁkada Bīmiśeṭṭi.
168	On the south wall of the same temple ..	....	....	Śaka 1502, Pramādi, Āśvīja, śu. di. 11, Thursday.	Do. ..	States that Veṅkaṭappa, grandson of Alavāla Channa-Reḍḍi and son of Siṅgā-Reḍḍi and Veṅgaḷamma, rebuilt the bhōga-maṇḍapa of the temple of Gaurīśvaradēva at Śalapāḍu.
169	On a stone lying in a field in the same village.	Eastern Chāḷukya.	Sarvalōkāśraya Vishṇuvardhana-Mahārāja.	33rd year ..	Telugu (in archaic characters).	Registers a gift of land at Veḷaḷūru by a certain Kannōbu. Mentions Raṭṭagoṭṭu and Mayindaraga.
170	On the top beam of the northern entrance of the Mūlasthānēśvara temple at **Tadikonda.**	....	....	Svabhānu, Māgha, śu. di. 5, Friday.	Telugu ..	Records that Channa-Jiyya, son of Mumma-Śiva of Taṇḍikoṇḍa, presented these entrance-columns.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	On a mutilated Nandi-pillar lying near the same temple.	[Kōṭa] ..	Prōrrāju and Bayarāju, grandsons of Vennamadēvi.	..	Telugu ..	The chiefs call themselves the lords of Dhānyakaṭakapura and worshippers of god Amarēśvara. On a second side is mentioned a grant of land at Nirukoṇḍa by Pina-Kommarāju son of Prō[r]rāju and Annaladēva son of Pōrrāju.
172	On another Nandi-pillar set up in the same place.	....	....	Śaka 1188, Vaiśākha, śu. di. 13, Thursday.	Sanskrit (verse) and Telugu.	The Sanskrit portion supplies a genealogy of some chiefs of the fourth caste and states that Paṇḍambikā, wife of Manma-Pōta, succeeded to the kingdom after the death of her husband and raised a temple of Śiva for his merit. The Telugu portion states that lands were granted to the temples of [Kā]mīśvara, Manma-Pōtīśvara-Mahādēva and Paṇḍīśvara-Mahādēva.
173	On another Nandi-stone set up in the same place.	Kākatīya ..	Mahāmaṇḍalēśvara Pratāpa-Rudradēva-Mahārāja.	Śaka 1225, Śōbhakṛit, Phālguṇa, śu. di. 1, Monday.	Telugu ..	Records that under orders of the king [Sō]maya-Gannayaṅgāru remitted the taxes on the dry and wet lands in the enjoyment of the temple of Kamēśvaradēva at Tāṇḍikoṇḍa, and made them sarvamānya.
174	On a stone set up near a potter's house in the same village.	..	....	Śaka 1183, Chaitra, śu. di. 1, Thursday.	Do. ..	Registers a gift of land by Vennaladēvamma to the god Mailāradēva at Tāṇḍikoṇḍa.
175	On a stone lying near a hillock to the west of the same village.	[Kōṭa] ..	Irmaḍi-Gaṇapayarāja	Śaka 1169, Kīlaka, ... Saṁkrānti.	Do. ..	Registers a gift of land made by the king to the temple of Channa-Mallēśvara, for the merit of his parents.
176	On a mutilated stone set up opposite to the choultry in the same village.	Vijayanagara.	....	..	Do. .	Much damaged and mutilated. Mentions Gutti Yaram-Tirumalarāja.
177	On the front wall of the Rājagōpālasvāmin temple at **Unnava.**	..	....	Śaka 1223, Phālguṇa, śu. di. 1, Thursday.	Do. ..	Damaged. Registers a gift of land for offerings to the temple of Gōpinātha.
178	On a boulder near a tank to the west of **Vaddhamanu.**	..	....	Śaka 1596, Rākshasa, Āshāḍha, śu. di. 9, Friday.	Do. ..	States that Ōruganṭi Aṅgaṅka constructed a tank at Vaḍhamānu and prohibited the levying of pullari for the cattle that drank its water.
179	On a slab set up in front of the Rudrēśvara temple at **Vaddhesvaram.**	Kākatīya ..	Rudra[madēvi]	Śaka 1196, Vaiśakha śu. di. 1, Monday, Uttarāyaṇa-Saṁkrā[nti].	Do. ..	Much damaged. Mentions a certain Malli-Nāyaṅkulu.
180	On a stone in the east compound wall of the Vēṇugōpālasvāmin temple at **Vejendla.**	..	.. .	Plavaṅga, Kārtika, śu. di. 15, lunar eclipse.	Do. ..	Registers the sarvamānya gift of 6 kuchchala of land, to the temple of Gōpinātha at Vēñjeḷḷa, by Jāḍi Māchinēṇḍu.
181	On a hero-stone lying to the west of **Vunguturu.**	Kōṭa ..	Mahāmaṇḍalēśvara Bētarāja	..	Do. ..	Records that Kuna-bōyuṇḍu, son of Baṇḍāruvu Chōḍa-bōyi, and a servant (baṇṭu) of the king, went with Parvaḍi-Rēva to the open ground of Gāralapāḍu, threatened Bomma-Reḍḍi, killed Bhīmarāju and died after fighting with great prowess.

O.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
182	On a boundary stone lying to the west of the same village.	..	....	..	Telugu ..	(This is the boundary stone of) the agrahāra of Guṇḍavaram, belonging to Tāḷḷapāka Tiruveṅgaḷanāthayyavāru. Marked with sun and moon and the figure of Vāmana. Guṇḍavaram is within two miles of Vuṅguṭūru and is now deserted.
183	On a alab set up near the Awarēśvara temple at Zonnalagadda.	Velanāṇḍu ..	Mahāmaṇḍalēśvara Kulōttuṅga-Rājēndra-Chōḍayarāja.	Śaka 10[9]5 Dakshiṇāyana-Saṁkrānti.	Do. ..	States that Valyasāni wife of a certain Churya (or Juriya) Ammana-Preggaḍa built the temple of Vallabhēśvara or Juriya-Ammanachōḍa-Vallabhēśvara at Jonnalagaḍḍa, and gave 3 kha of land to Sūryābharaṇa-Paṇḍita the priest of this temple, for the merit of the king. She also gave 1 kha to the conch-blower and 2 kha and 10 na of land for perpetual lamps and daily offerings.
184	On the same slab	..	....	..	Sanskṛit (verse) and Telugu.	Describes the valour of Ammana who was [the son] of Tikkana and Yeṛayamāmbikā, and grandson of Bhīma of the Haritagōtra, a resident of Amṛitapura in Velanāṇḍu-vishaya. He is said to have been a brave warrior of the Chōḍa king. This Ammana gave a jayaghaṇṭa, dhūpārati (incense-waver) and a dīpārati (light-waver) to the temple.
185	On a pillar of the Veṅkaṭēśvarasvāmin temple at Chintapalli, (Sattenapalli taluk, same district).	..	....	Śaka 1766, Krōdhi, Māgha, śu. di. 2	Do.	Registers that Rāja Vāśi-Reḍḍi Achchammagāru built the kalyāṇa-maṇṭapa of four pillars.
186	On a stone lying in front of the same temple.	..	....	Śaka 1765, Śōbhakṛit, Mārgaśīrsha, ba. di. 5, Monday.	Telugu ..	Records that the same lady renewed the flag-staffs in the temples of Veṅkaṭēśvarasvāmin, Rāmaliṅgēśvarasvāmin and Viśvēśvarasvāmin, built the śikhara of the first of these and that on Thursday śu. di. 6 of Āśvayuja in Krōdhi, she consecrated the image of Ammavāru and presented metallic masks (sarvāṅga) for the god and the goddess.
187	On a slab set up near the Śiva temple at Madipadu (same taluk, same district).	..	....	Śaka 1582, Śārvarin, Māgha, Śivarātri.	Telugu and Sanskṛit.	Mentions a number of Paramahaṁsa-parivrājakāchāryas of whom the first was Kṛishṇāśrama; next came Rāmabhadrāśrama; then Raghurāmāśrama; then Rāmagōpālāśrama and then Pūrṇābhinava Raghurāmāśrama-Śrīpāda. This teacher Raghurāmāśrama-Śrīpāda consecrated the temple of Rāmēśvara on the bank of the Kṛishṇā and one of Dakshiṇāmūrti under the bēl-tree there and put up this śāsana for the good of the varṇāśrama-pilgrims. It is stated that Praudha-Dēvaraya was cured of his leprosy by a bath at this holy spot. It describes the greatness of the place quoting a story from the Skānda-purāṇa that even the holy river Ganges was purified of the heinous sin of having come into contact with a Brāhmaṇa widow that associated with a chaṇḍāla, by drinking and bathing at this holy spot where the Kṛishṇā flows northward.
188	On a slab set up at Durgidēvipaḍu in the same village.	..	....	Śaka 114[3], Vishu (i.e., Vṛisha), Kārttika —[Monday], (i.e., Monday which falls on the 15th day of the bright half).	Telugu ..	Gift of land to the temple of Mallikārjuna of Jammipalli by Muche-Nāyaka of the Musuṇḍūri family. This chief holds a long list of titles.

Appendix D.—List of photographs taken during 1916–17.

Number (continued from the last report).	Locality.	Description.	Size of negatives.
412 & 413	Aṉṉiyūr ..	Inscription of Kṛishṇarāya	Full plate.
414	Yeḍavalli ..	Copper-plates of Kēta III	Do.
415	Do.	Seal of the above	Quarter plate.
416	Eṇṇāyiram ..	Stone image of Uḍaiyavar in the Vishṇu temple ..	Half plate.
417	Tiruviśalūr ..	Sculpture in relief of a king and queen worshipping the liṅga, in the Śivayōganāthasvāmin temple.	Do.
418	Do.	Sculpture in relief of Brahmā and Vishṇu adoring the liṅga, in the same temple.	Do.
419	Do.	Sculpture of Ananta-Śivaṉ, the builder of the maṇḍapa, in the same temple.	Do.
420	Do.	Stone image of Vīṇādhara-Dakshiṇāmūrti, in the same temple.	Do.
421	Kōnērirājapuram.	Sculpture in relief of Chaṇḍikēśvara worshipping the god Tirunalam-Uḍaiyār, in the Śiva temple.	Do.
422	Do.	Metallic image of a female, in the same temple ..	Do.
423	Do.	Metallic image of Kalayāṇa-Sundara with Pārvatī and Vishṇu, in the same temple.	Do.
424	Tiruvi-Rāmēśvaram.	Stone image of Ardhanārī in the Śiva temple ..	Do.
425	Kuḍumiyāmalai	Stone image of Vishṇu (Kūrmāvatāra), in the Śiva temple.	Do.
426	Do.	Stone image of Mōhinī, in the same temple	Do.
427	Tiruvālīśvaram	Stone images of Vṛishabhārūḍha and Gaṅgādhara on the south side of the central shrine of the Śiva temple.	Do.
428	Do.	Stone images of Naṭarāja and Dakshiṇāmūrti on the same side.	Do.
429	Do.	Stone images of Ardhanārī and Śiva blessing Nandi (?), same side.	Do.
430	Do.	Stone images of Kālahara and Kiratārjunamūrti on the west side of the same shrine.	Do.
431	Do.	Stone images of Kaṅkālamūrti, Dakshiṇāmūrti with Manmatha and Rati on either side and Liṅgōdbhava.	Do.
432	Do.	Stone images on the north side of the same shrine ..	Do.
433	Do.	Stone image of Indra over the top of the central shrine on the east side.	Do.
434	Do.	Back view of the top of the central shrine of the Śiva temple.	Full plate.
435	Brahmadēśam, (Ambāsamudram taluk, Tinnevelly district).	Front view of gōpura of the Śiva temple	Do.
436	Brahmadēśam, (Cheyyār taluk, North Arcot district).	South-west view of the Chandramauliśvara temple in the village.	Do.
437	Do.	Stone images of Dvārapālakas in the above temple ..	Do.
438	Gaṅgaikoṇḍaśōḷapuram.	Lion's well	Half plate.
439	Do.	Stone image of Śiva in sitting posture in the same temple.	Do.

Appendix E.—List of drawings prepared during 1916–17.

Number (continued from the last report).	Locality.	Description.
154 to 203	Dārāsuram ..	Fifty sculptural panels in relief representing the lives of the Śaiva devotees.
204	Kōnērirājapuram	Sculpture in relief of queen Śembiyaṉ-Mahādēvī with attendants, observing from a distance her (departed) husband Gaṇḍarāditya worshipping the Śiva-liṅga.
205	Kuṉṉāṇḍārkōil..	Sculpture in relief of a Dvārapālaka.
206	Do. ..	Sculpture in relief of a king.
207	Kuṉṉakkuḍi ..	Sculpture in relief of Vishṇu with attendant (a male figure standing with folded hands), in the rock-cut temple called Kīḻakkōil.
208	Do. ..	Plan of the three rock-cut temples called Kīḻakkōyil.
209	Tirukkaḷākkuḍi	Sculpture in relief of sage Agastya.
210	Nāmakkal ..	Sculpture in relief of Vaikuṇṭha-Nārāyaṇa with his attendant gods, in the rock-cut temple of Narasiṁhasvāmin.
211	Do. ..	Sculpture in relief of Ugra-Narasiṁha in the same temple.
212	Do. ..	Sculpture in relief of Varāha with attendants, in the same rock-cut temple.
213	Do. ..	Sculpture in relief of Bāla-Narasiṁha in the Raṅganāthasvāmin temple.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17, verified by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

Note.—The following abbreviations have been employed in these statements :—

1. *Śu.* and *ba.*, respectively, for *Śuklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 : Monday, Decr. 30 ; ·94 : ·50 means that on the day in question the *tithi* quoted in the inscription ended at ·94 of the day, *i.e.*, 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at ·50 of the day, *i.e.*, 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, ·70" is a convenient way of indicating the fact that a *tithi* ended at ·70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only *commenced* on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; ·68 ; f.d.n. ·29" means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. ·08 ; f.d.n. ·13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (= 5 *ghaṭikas* after sunrise) and ·13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (*e.g.* Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Magha" is the *nakshatra*, Māgha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pāṇḍya.
		Māṟavarman alias *Sundara-Pāṇḍya.*
1916	347	4+1+1st year, Āvaṇi, 2nd tēdi, Thursday, Uttara-Bhadrapadā (characters of about 13th century). The only occasions between A.D. 1184 and A.D. 1384 when "Uttara-Bhadrapadā" joined with Thursday on 2nd Āvaṇi were— (1) A.D. 1276, Thursday 30th July : "Utt-Bhad." began at ·08 and ended next day at ·19. This was 2rd Āvaṇi by Ārya-Siddhānta, but 2nd Āvaṇi by Sūrya-Siddhānta, since Āvaṇi Saṅkrānti was, by Ārya-Siddhānta, March 25·10 + 125·40 = 28th July, and by Sūrya-Siddh. March 25·16 + 125·48 = March 125·64 which would shift to 29th July the 1st day of Āvaṇi.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pāṇḍya—*cont.*
		Māṟavarman alias *Sundara-Pāṇḍya*—cont.
		(2) A.D. 1371, Thursday 31st July when "Utt-Bhad" began at ·01, ending at ·00 next day. This was 2nd Āvaṇi by both Ārya and Sūrya Siddhānta. According as either of these identifications is correct the commencement of the reign of Māṟavarman Sundara-Pāṇḍya, which I had assigned to A.D. 1294 (vide my articles in *Ind. Antiq.* 1913, June and August) would have to be placed either in A.D. 1271-72 or in 1366-67 A.D.
1916	353	5th year, Makara, 4 tēdi, śu. di. 2nd (pakkam ?), Monday, Dhanishṭhā. = Monday, 28th December A.D. 1220, which was 4th Makara, and śukla 2; "Dhanishṭhā" commenced at ·40, ending at ·44 next day.
,,	401	20th year, Dhanus, 7 tēdi, ba. di. Saptamī, Monday, Uttara-Phalgunī (Uttiram). = Monday, 3rd December A.D. 1235 = 7th Dhanus; ba. ·7 ended at ·80 and Nak. "Uttiram" (i.e., Uttara-Phalgunī) commenced at ·44, ending next day at ·53.
,,	462	12th year, Mīna, 30 tēdi, ba. di. Chittati (chaturthī ?), Tuesday, Anurādhā. There is no date that answers the details between A.D. 1216 and A.D. 1315. But in A.D. 1315, on Tuesday 25th March (= 30th Mīna) ba. 4 ended at ·70 and Nakshatra "Anurādhā" at ·63. This would no doubt have been the 12th year of Jaṭāvarman Sundara-Pāṇḍya whose reign began between 31st May and 13th May A.D. 1303 (vide last year's notes), but the surname in the present case is reported as Māṟavarman not as Jaṭāvarman.
,,	489	17 + 1 + 1st year, Vṛiśchika, 10 tēdi, Monday, Kārttigai. = A.D. 1234, Monday, 6th November (= 10th Vṛiśchika), Nakshatra "Kṛittikā" commenced at ·33, ending next day at ·40. This was the 19th year of Māṟ. Sundara-Pāṇḍya whose reign began in A.D. 1216.
,,	572	11 + 1 + 1st year, Siṁha, 15 tēdi, . . di. chaturdaśī, Friday, Dhanishṭhā. = Friday, 12th August, A.D. 1250 = 15 Siṁha, su. ·14 ended at ·79 while Nak. "Dhanishṭhā" commenced at ·08, ending next day at ·13. This was the 13th year of Māṟavarman Sundara-Pāṇḍya whose reign began in A.D. 1238.
		Māṟavarman alias *Vīra-Pāṇḍya.*
,,	481	[2]2nd year, Ka[rkaṭa]ka, [2]2nd tēdi, śu. di. chaturdaśī, Saturday, Uttiram [Uttara-Phalgunī.] Reading doubtful at many points. Śu. 14 can combine in Karkaṭaka month with Uttarāḍattunāḷ (Uttarāshādhā) not with Uttirattunāḷ (Uttara-Phalgunī). Even with this correction, it has not been possible to find a suitable date. The nearest is July A.D. 1354 in which (1) Saturday 5 July was śukla chaturdaśī and Uttara-āshāḍhā (f.d.n. 34) but it was 8 Karkaṭaka not 22 Karkaṭaka and (2) Sat. 19 July A.D. 1354 was indeed 22 Karkaṭaka, but it was *bahula* not śukla chaturdaśī and a day of nakshatra "Punarvasu" (ended ·35), or Pushya (f.d.n. ·29). A.D. 1354 could have been only the 21st, not the 22nd, year of a reign beginning in A.D. 1334. N.B.—For reasons stated by the Epigraphist at page 126 of report for 1915-16, the reign of Māṟavarman Vīra-Pāṇḍya, who was contemporary with Kampaṇa-Uḍaiyār, has to be dated from A.D. 1334-35, which is 8 years later than A.D. 1326-27 then assumed by the Epigraphist.
		Jaṭāvarman alias *Vīra-Pāṇḍya.*
,,	439	11th year, Kaṉṉi, ba. di. 4 tēdi, and pañchamī, Sunday, Uttara-Phalgunī (characters of the 13th century). There is a mistake apparently in the solar month as well as the paksha; because ba. 5 cannot combine with "Uttara-Phalgunī" solarly in the year as Kaṉṉi month; but śu. 5 and "Uttara-Phalgunī" may combine in Karkaṭaka month. There was such a combination on Sunday, 1st July, A.D. 1291 which however, was not the 11th year of any known Jaṭāvarman Vīra-Pāṇḍya.
,,	639	21st year, Vṛiśchika, [3], śu. di. ēkādaśī, Monday, Hasta, (characters of 14th century).

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pāṇḍya—*cont.*
		Jaṭāvarman alias *Vīra-Pāṇḍya*—cont.
		Śukla must be an error for bahuḷa, since the ēkādaśī that can combine with "Hasta" Nakshatra in Vṛiśchika month must be bahuḷa, not śukla. There is no suitable date in the reign of Jaṭāvarman Vīra-Pāṇḍya whose reign began in A.D. 1254, but during the reign of his namesake who ascended the throne in A.D. 1296 there is a date on Monday, 31st October 1317, which, however, was in the 22nd, not in the 21st year of the reign. This was 4th Vṛiśchika by Ārya-Siddhānta but 3 Vṛiśchika by Sūrya-Siddhānta; on this day bahuḷa ēkādaśī ended at ·60 and "Hasta" began at ·19 ending next day at ·25. It may be inferred from this that Sūrya-Siddhānta, not Ārya-Siddhānta was followed in this reign for determining days of solar months.
1916	657	6th year, Mīna, 9 tēdi, ba. di. tṛitīyā, Tuesday, ... we have the following possible dates by Ārya-Siddhānta:—
		(1) A.D. 1260, 8 Mīna = Tuesday, 2 Mar.; ba. 3 ended at ·14.
		(2) A.D. 1287, 9 Mīna = Tuesday, 4 Mar.; ba. 3 ended at ·47.
		(3) A.D. 1314, 10 Mīna = Tuesday, 5 Mar.; ba. 3 ended at ·77.
		In A.D. 1314, Tuesday 5 Mar. was 9 Mīna by Sūrya-Siddhānta, which would agree with the presumption raised by No. 639 of 1916. But A.D. 1314 was not the 6th year of the reign of any known Jaṭāvarman Vīra-Pāṇḍya
		In A.D. 1260, Tuesday 2 Mar. was 8 Mīna by Sūrya-as well as Ārya Siddhānta and it is possible that this was the intended day, with an error in the day of solar month, since A.D. 1260 was the 6th year of a known Jaṭ. Vīra-Pāṇḍya the one who conquered Īḷam and Koṅgu.
		Jaṭāvarman alias *Kulaśēkharadēva.*
,,	337	3 + 4th year, Karkaṭaka, 13 tēdi, śu. di. dvādaśi, Monday, Jyēshṭhā.
		= A.D. 1196 (which was the 7th year of the reign of Jaṭ. Kulaśēkhara who ascended the throne in 1190), Monday 8 July (= 13 Karkaṭaka) on which day śu. 12 ended at ·89 and Nak. "Jyēshṭhā" at ·44 of the day.
,,	370	3 + 7th year, Mārgaḷi, 20 tēdi, Sunday, saptamī, Uttara-Bhadrapadā, and days 2690 (for + 7th year)
		= Sunday, 16th December A.D. 1246 (= 20 Mārgaḷi); ·83; ·98.
		The Epigraphist says that the introduction is that of Jaṭāvarman Kulaśē khara I but the day of solar month which is a characteristic indication points only to the later reign, that of Jaṭāvarman Kulaśēkhara II of A.D. 1237.
,,	485	3 + 1st year, Mēsha, 14 tēdi, ba. di. trayōdaśī, Thursday, Svāti.
		No suitable date in the reign beginning with A.D. 1237.
		On Thursday 7th April A.D. 1194 (= 14 Mēsha), "Śvāti" ended at ·95 of the day; but the tithi was śukla pañchadaśī or full-moon ending at ·36 of the day not bahuḷa trayōdaśī which indeed is not possible.
,,	551	9 + 3rd year, Mēsha, śu. di. dvādaśī, Monday, Rōhiṇī.
		Śu. 12 and "Rōhiṇī" cannot combine in Mēsha but may combine in Makara. It is not possible to say whether the error is in tithi, nakshatra or solar month.
,,	571	9 + 3rd year, Makara. 5 tēdi, śu. di. tṛitīyā, Monday, Uttiraṭṭādi (characters of 13th century).
		Makara is apparently an error for Kumbha in which month alone we should look for a combination of śu. 3 with "Uttiraṭṭādi" (Uttara-Bhadrapadā): and in this case we would not look in vain, for on Monday 28th January A.D. 1202 (which fell in the 12th year of Jaṭ. Kulaśēkhara whose reign began in A.D. 1190), and which was the 5th day of Kumbha or Māśi (not Makara or Tai), su. 3 ended at ·43, and "Utt. Bhad." at ·83.
		The Epigraphist thinks that the characters are later than those of A.D. 1200. Notwithstanding the error in solar month, which, it may be remarked, is a common error, I think the identification leaves little room for doubt so long as we have the characteristic day of month,—an indication of the highest value in such dates.
,,	633	13 + 3rd year, Kaṇṇi, 23rd tēdi, śu. di. pañchamī, Monday, Jyēshṭhā.
		= Monday, 19th September A.D. 1205; ·39; f.d.n. ·01.
		Nak. Jyēshṭhā began on Monday at ·02 and was current practically the whole of that day.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks
		Pāṇḍya—*cont.*
		Jaṭāvarman alias *Kulaśēkharadēva*—cont.
1916	720	2nd year, Mīna, 22 tēdi, śu. di. daśamī, Wednesday, Pushya. On Wednesday 16th March A D. 1239 (= 22 Mēsha) śu. daśamī ended at ·53 and "Pushya" at ·19 of day. This was the 2nd year of the same Jaṭ-Kulaśēkhara as the above
		Māṟavarman alias *Kulaśēkhara.*
,,	416	32nd year, Ṛishabha, 13 tēdi, ba. di. tṛitīyā, Saturday, Mūlā. = Saturday 7th May A.D. 1300 (= 13th Vṛishabha) ba. 3 ended at ·90 and Nakshatra "Mūlā" at ·53.
,,	417	32nd year, Mīna, 23rd tēdi, ba. di. ēkādaśī, Thursday, Dhanishṭhā. = Thursday 17th March A.D. 1300 (= 23rd Mīna) ba. 11 ended at ·96 and Nakshatra "Dhanishṭhā" at ·09.
,,	460	20th year, Mithuna, śu. di. ashṭamī, Friday, Hasta. = Friday 20th June A.D. 1287 (= 25th Mithuna) śu. 8 ended at ·66 and Nakshatra "Hasta" at ·25.
,,	552	33rd year, Vṛiśchika, 2[7], śu. di. ēkādaśī, Wednesday Aśvati. = Wednesday 23rd November A.D. 1300 (= 27 Vṛiśchika) śu. 11 ended at ·66 and "Aśvati" ended at ·96.
		Māṟavarman alias *Śrīvallabha.*
,,	426	37th year, Kumbha, 10 tēdi. śu. di. prathamai, Saturday, Pūraṭṭādi, (i e., Pūrva-Bhadrapadā). With reference to the Epigraphist's remarks at page 107, below, paragraph 7, I would identify this with Sunday, 1 Feb. A.D. 1169, which was 10 kumbha; on this day Nakshatra Pūrva-Bhadrapadā ended about 9½ ghaṭikas after sunrise, but the tithi was śu. 2 not śu. 1 which had ended at 4 ghaṭikas after sunrise on Friday. N.B. at page 99 of Report for 1915–1916, in the last two lines of the entry against No. 55 of 1916, *for* "1311 September 11, etc." *read* "A.D. 1311 Monday February 1 = 8 Kumbha; ·54; ·66."
		Māṟavarman alias *Vikrama-Pāṇḍya.*
,,	648	7 + 1st year, Karkaṭaka, śu. di. chaturthī, Wednesday, Makhā. Little is known at present of the reign of Māṟavarman Vikrama-Pāṇḍya, beyond the palæographic evidence that it must have been about the middle of the 13th century A.D. The details of the present inscription are not *per se* very informing, but coupled with those of No. 287 of 1902 (Kōṉeriṉmaikoṇḍāṉ Vikrama-Pāṇḍya—Karkaṭaka śu. 5, Friday, "Hasta") they seem to furnish a clue to the date of accession of Māṟ. Vikrama-Pāṇḍya. The two dates are presumably from the same year, of the same reign, and refer in the one case to Wednesday as śu. 4, Wednesday, "Maghā" and in the other case to Friday, the next day but one, as śu. 5, "Hasta." Such a collocation of the given tithi and the given nakshatra happened in A.D. 1188, 1215, 1242, 1276, 1320, 1347, 1391 and A.D. 1418. The alternatives to A.D. 1276 being, palæographically, 1242 and 1320, we may with probability fix on A.D. 1276 in which the collocation was as follows :—

	Tithi.	Ending momt.	Nak.	Ending momt.
A.D. 1276—Wednesday 15th July ..	3	·74	Maghā.	·04
			Pūr. Phalg.	·97
Thursday 16th ,, ..	4	·64	Utt. Phalg.	·91
Friday 17th ,, ..	5	·54	Hasta	·84

If the 8th year was A.D. 1276, the first year must have been A.D. 1269–70.

,,	704	12 + 1st year, Karkaṭaka, 3rd tēdi. śu. di. pañchadaśī, Thursday (characters of 13th century). We have the following possible alternatives by Ārya-Siddhānta :—A.D. 1257, Thursday, 28 June, was śu. 15, but 2 Karkaṭaka. A.D. 1284, Thursday, 29th June was śu. 15 (ending at ·35) and 3 Karkaṭaka. A.D. 1311, Thursday, 1st July was śu. 15 but 4 Karkaṭaka.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀṆḌYA—*cont.*
		Māṟavarman alias *Vikrama-Pāṇḍya*—cont.
		The solar month days by Sūrya-Siddhānta were the same. The only date that suits exactly is Thursday, 29th June A.D. 1284 but this would be the 16th year, not the 13th, of a reign beginning in 1269–70 (vide notes on last date). It is not unlikely that the regnal year in this inscription is capable of a different reading [Not possible, since எதிராமாண்டு is expressed in words—Ep.] No. 410 of 1909 (6th year of Māṟ. Vikrama-Pāṇḍya, Kaṇṇi, śu. 1, Sunday, Hasta) is on the 1269–70 hypothesis, Sunday, 2nd September A.D. 1274, f.d.t. ·03; f.d.n. ·53; and No. 251 of 1901, 5th year, Mīna, ba. 11 Monday "Śravaṇa" = Monday 5th March A.D. 1274; f.d.t. ·04; f.d.n. ·03. For these two inscriptions, as well as for No. 287 of 1902 (vide last entry) I had suggested, in the *Ind. Ant.*, June–August 1913, a different initial year, *viz.*, A.D. 1283: but the present identifications now seem more probable.
		VIJAYANAGARA DYNASTY I.
		Vīra Bukkaṇa-Voḍeya "ruling at Hosapaṭṭaṇa."
1917	27	Śaka 1287, Viśvāvasu, Kārttika, śu. 10 Friday. = Friday 24th October A.D. 1365; śu. 10 began at ·00 and ended on Saturday at ·05.
		Dēvarāya I.
,,	125	Śaka 1344, Śārvarin, Phālguṇa, śu. 15, Thursday. Ś. — 1344 is Śubhakṛit and not Śārvarin which is = Ś. — 1342 = A.D. 1420. In A.D. 1420, on Thursday, February 29, śu. 15 ended at ·50. Even this was not Śārvarin, since 29th February A.D. 1420 fell in the year A.D. 1419–1420, and not in A.D. 1420–21 = Śārvarin.
		VIJAYANAGARA DYNASTY II.
		Achyutarāya.
1916	494	Śaka [1484], Durmati, Vaigāśi, 5 tēdi. ba. di. chaturdaśī, Friday, Mūlā. In A.D 1561 (= Durmati), on Friday 2nd May (= 5 Vaigāśi) śu. 4 was current, beginning at ·23 and ending next day at ·14. Śu. 14 in the text seems to be an error for śu. 4.
1917	49	Śaka 1463. Plava, Kārttika, ba. 2, Saturday. = A.D. 1541, Saturday, November 5; ·73.
,,	161	Śaka 1454, Nandana, Mārgaśira, śu. 2, Thursday. = A.D. 1532, Thursday, November 28; ·89.
		Sadāśivarāya.
1916	373	Śaka 1472, Sādhāraṇa, Kaṇṇi, 6 tēdi. ba. di. navamī, Friday, Puṇarta (Punarpūśa), Variyāna-yōga, Gaja-karaṇa. = A.D. 1550 (= Sādhāraṇa) Friday, September 5 (= Kanyā 6); ba. 9 ended at ·33, while "Punarvasu" began at ·15 on Friday and ended on Saturday at ·11.
,,	599	Śaka 1472, Sādhāraṇa, Kanyā, śu. di. dvādaśī, Monday, Śatabhishaj. = A.D. 1550 (= Sādhāraṇa), Monday, September 22 (= Kanyā ·23); śu. 12 ended at ·61 and "Śatabhishaj" ended at ·97.
,,	609	Śaka 147[2], Sādhāraṇa, Kanyā, śu. di. daśamī, Friday, Uttarāshāḍhā. In A.D. 1550 (= Sādhāraṇa), on Friday, September 19 (= Kanyā 20); śu. 9 (not 10) ended at ·41 and Uttarāshāḍhā ended at ·69.
1917	38	Śaka 1466, Krōdhin, Kārttika, śu. 1, Monday. In 1544 (= Krôdhin), Kārttika śu 1 fell on Friday, not on Monday, and the tithi ended at ·50.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara Dynasty II—*cont.*
		Sadāśivarāya—cont.
1917	59	Śaka 1482, Piṅgaḷa, Pushya, ba. 10, Thursday. Piṅgaḷa = Ś. 1479 = A.D. 1557. In A.D. 1557, on Thursday December 30, śu. 10 began at ·08, ending next day at ·02.
"	64	Śaka 1476, Ānanda, Adhika-Āshāḍha, śu 1[4], lunar eclipse. = A.D. 1554, Friday, June 15; śu. 15 ended at ·51 and there was a lunar eclipse.
		Vijayanagara Dynasty III.
		Śrīraṅgadēva-Mahārāya (Raṅga II).
1916	663	Śaka 1500, Kollam 75[3], Bahudhānya, Uttarāyaṇa, Vasantaṛitu, Vaigāśi, 19, śu. di. daśamī. Friday, Siddha-yōga, Gaja-karaṇa, Uttiram. = A.D. 1578 (= Bahudhānya = Kollam 753), Friday, May 16 (= 19 Vaigāśi); śu. 10 ended at ·64; "Uttara-Phalgunī" ended at ·09.
"	732	Śaka 1[5]0[5], Svabhānu, Mārgaśira, ba. di. 30, Wednesday, solar eclipse. = A.D. 1583, Wednesday, December 4; ba. 15 or the 30th tithi ended at ·15 and there was a solar eclipse.
1917	89	Śaka 1498, Dhātu, Āśvīja, śu. 15, Monday, lunar eclipse. In A.D. 1576, Āśvīja śu. 15 ended at ·88 on Sunday (not Monday), October 7, and there was a lunar eclipse. The week day Monday seems to be an error for Sunday. There are other cases on record in which the day following that of Amāvāsyā is cited as eclipse day.
"	113	Śaka 14[99], Īśvara, Chaitra, śu. 15, Tuesday, lunar eclipse. = A.D. 1577, Tuesday April 2; ·80, and there was a lunar eclipse.
"	162	Śaka 1496, Bhāva, Māgha, śu. 11. Thursday. In A.D. 1574–75 (= Bhāva) Māgha śu. 11 fell on Saturday (not Thursday) 2nd January A.D. 1575. The week day seems to be wrong. [It is *gu.* (*i.e.* Guruvāra = Thursday) in the original.—Ep.]
		Raṅga IV.
1916	699	Śaka 1541, Kollam 774, Tai, 10 tēdi, ba. di. daśamī, Thursday, Vṛiddhi-yōga, Anūrādhā. The only date that suits the details of month, day, tithi, vāra and nakshatra is Thursday 7 January A.D. 1602 (= Ś. 1523, Kollam 777). This was 10 Makara: on this day ba. 10 ended at ·88, while "Anūrādhā" began at ·33 ending next day at ·41.
		Veṅkaṭapatirāya.
"	452	Śaka 1535, Kollam 789, Tai, 1 tēdi, Pramādīcha, Uttarāyaṇa, Pushya, . . . 13, Wednesday, Mūlā. = A.D. 1613 (= Pramādīcha) Wednesday, December 29 (= Tai. 1); ba. 13 ended at ·33 and the nakshatra "Mūlā" at ·82.
		Gōlkoṇḍa.
		Rājādhirāja-Maḥārāja-Yibhurām-Śaṅa-Voḍaluṁgāru.
1917	93	Śaka 1499, Dhātṛi, Kārttika, śu. 5, Friday. = A.D. 1576 (= Dhātṛi), Friday, October 26; śu. 5 ended at ·94.
		Saidu Abdullā Saidu Muhammadu Sāhibu.
"	128	Śaka 1585, Krōdhin, Āshāḍha, śu. 2, Wednesday. In this the Śaka year quoted must be 1586 = Krōdhin = A.D. 1664; on Wednesday, June 15, A.D. 1664, śu. 2 ended at ·55.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Noḷamba (Pallava).
		Aṇṇayyadēva, son of Bīra-Noḷamba.
1916	759	Śaka 858, Durmukha, Āshāḍha, [ba]. di. 5. Vaḍḍavāra (Saturday). In A.D. 936 (= Durmukha), Āshāḍha ba. 5 fell on Monday (not Saturday), July 11, and the tithi ended on the same day at ·87; but śu. 5 began at ·78 on Saturday, June 25, ending next day at ·84.
		Iṛiva-Noḷamba Noḷḷipayya.
1917	55	Śaka 885, Rudhirōdgāri, Āshāḍha, śu. pañchamī, Sunday. A.D. 963 (Rudhirōdgāri), Sunday, June 28; śu. 5 ended at ·95.
		Gajapati.
		Gāṇadēva-Rautarāya-Mahāpātra.
,,	70	Śaka 1376, [Bhāva], Vaiśākha, śu. 15, Thursday. In A.D. 1454 (= Bhāva), Vaisākha, śu. 15 fell on Friday (not Thursday), April 12, and ended at ·94.
		Kōṭa.
		Mahāmaṇḍalēśvara Kētirāja.
,,	79	Śaka 1135, Vaiśākha, śu. 10, Monday. In A.D. 1213, Vaiśākha śu. 10, fell on Wednesday (not Monday) May 1, ending at ·57 on that day.
		Mahāmaṇḍalēśvara Gaṇapatidēvarāja.
,,	103	Śaka 1184, Dundubhi, Śrāvaṇa, ba. 13, Sunday. = A.D. 1262 (= Dundubhi) Sunday Aug. 13; ba. 13 began at ·27 and ended on Monday at ·34.
		Kākatīya.
		Gaṇapatidēva-Mahārāja.
1917	88	Śaka 1133, Pushya, ba. 5, Sunday. = A.D. 1211, Sunday December 25; ba. 5 began at ·24 and ended on Monday at ·23.
		Rudramadēvī or Rudradēva-Mahārāja.
,,	94	Śaka 1183, Durmati, Chaitra, ba. 8, Friday. = A.D. 1261 (= Durmati) Friday, March 25; ba. 8 ended at ·69.
,,	130	Śaka 1210, Sarvadhāri, Kārttika, śu. 1, Thursday. In A.D. 1288 (= Sarvadhāri) Kārttika śu. 1 ended at ·73 on Wednesday 27th October.
,,	155 & 156	Śaka 1191, Kārttika, śu. 15, Thursday. In A.D. 1269, Kārttika śu. 15 fell on Sunday. But śu. 5 fell on Thursday, October 31st A.D. 1269 ending at ·40 on that day. Śu. 15 seems to be an error for śu. 5. In A.D. 1287 (Sarvajit) Kārttika śu. 1, ended at ·70 on Thursday 9th October.
,,	179	Śaka 1196, Vaiśākha, śu. 1, Monday, Uttarāyaṇa-Saṅkrānti. = A.D. 1274, Monday April 9; śu. 1, ended at ·37.
		Pratāpa-Rudradēva.
,,	131	Śaka 1236, Ānanda, Āshāḍha, śu. 6, Thursday. In A.D. 1314 (= Ānanda), Āshāḍha śu. 6 fell on Wednesday, June 19, ending at ·98, but in local time the end of the tithi may have been brought up to Thursday.
,,	173	Śaka 1225, Śōbhakṛit, Phālguṇa, śu. 1, Monday. = A.D. 1303, Monday, February 18; śu. 1, ended at ·55. A.D. 1302–03 = Śōbhakṛit.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chōḷa.
		Tribhuvanachakravartin Rājarājadēva.
1917	132	Śaka 1087, * * * * * lunar eclipse. Details not enough for verification. There was a lunar eclipse on Friday, November 19, A.D. 1165.
		Parichchhēdins.
		Mahāmaṇḍalēśvara Bhīmarāja.
1917	134	Śaka 1152, * Vaiśākha, śu. 3, Thursday. In A.D. 1229 (= Ś. 1152 current), Vaiśākha śu. 3 ended at ·52 on Thursday, March 29.
,,	137	Śaka 1194, Śrāvaṇa, ba. 11, Saturday. In A.D. 1272 (= Ś. 1194 current), Śrāvaṇa ba. 11 ended at ·84 on Saturday, August 20.
,,	138	Śaka 1168, Paushya, śu. 5, Thursday, Makara-Saṅkrānti. Neither in A.D. 1245 nor in A.D. 1246 Pausha śu. 5 was a Thursday. In the former year Pausha śu. 5 fell on Monday, December 25, which was Makara Saṅkrānti. In the latter year Makara-Saṅkrānti took place on Tuesday 25th December on which the tithi was ba. 1.
		Mahāmaṇḍalēśvara Bhīmarāja and Uttama-Bhīmarāja.
,,	136	Śaka 1199, Pushya, śu. 5, Monday, Makara-Saṅkrānti. In Śaka 1199 proper = A.D. 1277–78 the month Pausha was *kshaya* or suppressed, and Makara-Saṅkrānti in that year fell on Sunday 26, December 1277 A.D. which was Mārgaśira ba. 15, corresponding to ordinary Pausha ba. 15. But in Ś. 1199 current = A.D. 1276–77, Makara-Saṅkrānti fell on Friday 25th December, A.D. 1276; the 1st Makara was Saturday 26 December on which day Pausha bahuḷa 5 (not śukla 5) commenced at ·47; it ended next day at ·38. [The inscription has śudha (i.e. śukla) 5 — Ep.]
		Mahāmaṇḍalēśvara Kusmarāja.
1917	140	Śaka 1144, Chaitra, śu 10, Monday. = Monday, 13 March, A.D. 1223 (= 19 Mīna); śu. 10 ended at ·92. This date illustrates the triple meaning of a citation of Chaitra, referred to in *Indian Chronology*, section 111. (1) Chaitra śu. 10 at the beginning of Ś. 1144 current = Friday, 5 Mar. A.D. 1221. (2) Chaitra śu. 10 at the beginning of Ś. 1144 expired = Thursday; 24 Mar. A.D. 1222. (3) Chaitra śu. 10 at the end of Ś. 1144 expired = Monday, 13 Mar. A.D. 1223. The last is the Chaitra śu. 10 referred to in the inscription.
		Miscellaneous.
		Iruṅgoṇa-Chōḷa-Mahārāja 'ruling at Niḍugallu.'
1917	40	Śaka * 1200, Īśvara, Āshāḍha, śu. pañchamī, Monday. = A.D. 1277 (= Īśvara = Ś. 1199 expired) Monday June 7; śu. 5 ended at ·94.
		Anonymous.
1916	285	Śaka 1569, Kollam 824, Sarvadhārin, Āvaṇi, 3 tēdi, Thursday, Rōhiṇī, Dāśamī, Amṛita-yōga. = A.D. 1648 (= Kollam ·824 = Ś. 1570 = Sarvadhārin), Thursday, Aug. 3 (= Āvaṇi. 3) ba. 10 ended at ·98 and Nak. "Rōhiṇī" at ·22.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Anonymous—cont.
1916	289	Kollam 716, Āṇi, [19] tēdi, [Wednesday], śu. di. 11, Svāti. In A.D. 1540 (= Kollam 716) Wednesday June 16, (= Āṇi 12); Śu. 12 (not śu. 11) ended at ·16 and the Nakshatra was "Anūrādhā" (not "Svāti") which ended at ·59.
"	297	Śubhakṛit, [Kollam] 858, Puraṭṭādi, 13 tēdi, Uttaram, Saturday. Kollam 858 was not Śubhakṛit. Kollam 838 was Śubhakṛit = A.D. 1662. In A.D. 1662 on Saturday, Sep. 13; (= Puraṭṭāśi 13) the Nak. was "Śravaṇa" (Tiruvōṇam).
"	306	Kollam 721, Tai, 1 tēdi, ba. di. daśamī, Monday, Viśākhā. = A.D. 1545 (= K. 721) Monday, Dec. 28 (= Tai 1); ba. 10 ended at ·81 while the Nakshatra "Viśākhā" began on Monday at ·01 and ended on the next day at ·05.
"	307	Kollam 6[92], Paṅguṇi, 27 tēdi, śu. di. dvitīyā, Monday, Aśvini. = A.D. 1517, Monday, March 23 (= Paṅguṇi 27). Śu. 2 began at ·28 and ended at ·34 on the following day, while "Aśvini" ended at ·74 on Monday.
"	309	Śaka 1545, Kollam 799, Rudhirōdgārin, Summer-solstice (Dakshiṇāyana) Vasantaṛitu, Kārttigai [1]6, śu. di. pañchamī, Sunday, Vṛiddhi-yōga, Siṁha-karaṇa, Uttarāshāḍhā. = A.D. 1623, Sunday, Nov. 16 (= Kārttigai 16). Śu. 5 ended at ·83 and the Nak. "Uttarāshāḍhā" ended at ·38.
"	310	Śaka 1598, Kollam 852, Naḷa, Mārgaḷi, 10 tēdi, śu. di. chaturdaśī, Friday, Rōhiṇī, Śubha-yōga, Gaja-karaṇa. = A.D. 1676, Friday, Dec. 8 (Mārgaḷi 10); śu. 14 was current the whole day ending next day at ·04 and Rōhiṇī ended at ·70 on Friday.
"	312	Śaka 1429, Kollam 683, Paṅguṇi, 13 tēdi, śu. di. saptamī, Thursday, Mṛigaśira. Ś. 1429 = A.D. 1507 = Kollam 683. = A.D. 1508, Thursday, March 9 (= Paṅgunī 13) śu. 7 ended at ·24 and "Mṛigaśira" ended at ·28.
"	316	Kollam 698, Puraṭṭādi, 3 tēdi, śu. di. dvādaśī, Tuesday, Śravaṇa. = A.D. 1522, Tuesday, September 2 (= Puraṭṭādi 3); śu. 12 ended at ·82 and "Śravaṇa" at ·55.
"	318	Kollam 773, Mārgaḷi, 13 tēdi, śu. di. dvitīyā, Saturday, Uttara-Phalgunī. In A.D. 1596, on Saturday, December 11 (= Mārgaḷi 13); śu. 2 ended at ·23 and the Nakshatra was "Uttarāshāḍhā" not "Uttara-Phalgunī". [The impression shows உத்திரத்தினுள்—Ep.]
"	321	Kollam 70[7], Vaigāśi, 1 tēdi, śu. di. dvādaśī, Friday, Hasta. = A.D. 1531, Friday April 28 (= Vaigāśi 1); śu. 12 ended at ·26 and "Hasta" at ·20. Kollam year quoted must be 706 not 707.
"	322	Śaka 1453, Kollam 706, Vaigāśi, 1 tēdi, śu. di. dvādaśī, Friday, Hasta. Same as 321 of 1916.
"	374	Kollam 691, Kārttigai, 5 tēdi, ba. di. trayōdaśī, Sunday, Saubhāgya-yōga, Svāti. = A.D. 1515 Sunday, November 4; (= Kārttigai 5); ba. 13 ended at ·16 and "Śvāti" ended at ·83,
"	378	Śaka 1547, Kollam 798, Rudhirōdgārin, Vaigāśi, 15 tēdi, ba. di. Uttiraṭṭādi (Uttara-Bhadrapadā) and daśamī, Tuesday, Śōbhana-yōga Śiṅga-Karaṇa. Rudhirōdgārin = Kollam 799 = Ś. 1545. In A.D. 1623 (= Rudhirōdgārin) on Tuesday May 13 (= Vaigāsi 15); ba. 10 ended at ·85 and Nak. Uttara-Bhadrapadā began at ·01; it ended at ·05 on the following day.
"	383	Kollam 764, Sarvadhārin, Mārgaḷi, 3 tēdi, ba. di. ashṭamī, Sunday, Śubhra-yōga, Uttara-Phalgunī. = A.D. 1588, Sunday, December 1 (= Mārgaḷi 3); ba. 8 ended at ·51 and "Uttara-Phalgunī" ended at ·64.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Anonymous—cont.
1916	385	Śaka 1480, Kollam 734, Kālayukti, Mārgaḷi, 5 tēdi, ba. di. ashṭamī, Saturday, Saubhāgya-yōga, Uttara-Phalgunī. = A.D. 1558, Saturday, December 3, (= Mārgaḷi 5); ba. 8 ended at ·02 and "Uttara-Phalgunī" at ·05.
,,	389	Kollam 698, Māśi, 10 tēdi, ba. di. pañchamī, Thursday, Svāti. = A.D. 1523, Thursday, February 5, (Māśi 10); ba. 5 ended at ·03 and "Svāti" at ·84.
,,	395	Śaka 1510, Kollam 763, Aṟpaśi, 1 tēdi, śu. di. daśamī, Sunday, Śōbhana-yōga and Dhanishṭhā. = A.D. 1587, Sunday, October 1 (= Aippaśi 1); śu. 10 ended at ·34 and "Dhanishṭhā" at ·86.
,,	409	Śaka 1526, Kollam 781, Viśvā[vasu], Tai, 25 tēdi, Anūrādhā. Details not enough for verification. In A.D. 1606 (= Kollam 781, Ś. 1527 expired, not Ś. 1526) on Wednessday, January 22 (Tai 25); the Nak. "Anūrādhā" began at ·13; it ended on the next day at ·06.
,,	410	Kollam 696, Aṟpaśi, 26 tēdi, śu. di. chaturdaśī, Sunday, Siddha-yōga, Aśvini. In A.D. 1520 on Thursday, October 25 (= Aippaśi 26); śu. 14 ended at ·37 and "Aśviṅi" ended at ·39. The week-day Sunday seems to be an error for Thursday.
,,	412	Śaka 1481, Kollam 735, Kaṉṉi, 14 tēdi, Śatabhishaj, śu. di. trayōdaśī, Thursday. = A.D. 1559, Thursday, September 14 (= Kanyā 14); śu. 13 ended at ·48 and "Śatabhishaj" ended at ·53.
,,	413	Śaka 1478, Kollam 732, Mārgaḷi, 23 tēdi, ba. di. pañchamī, Monday, Uttara-Phalgunī. = A.D. 1556, Monday, December 21 (= Mārgaḷi 23); ba. 5 ended at ·22 the Nak. "Uttara-Phalgunī" began at ·51 and ended at ·55 on the following day.
,,	414	Kollam 662, Puraṭṭādi, 20 tēdi, ba. di. saptamī, Tuesday, Mṛigaśīrsha. = A.D. 1486, Tuesday, September 19, (= Puraṭṭāśi 20); ba. 7 began at ·34 and ended at ·25 on the following day, while the Nak. "Mṛigaśīrsha" ended at ·76
,,	415	Śaka 1617, Kollam 871, Āḍi, 11 tēdi, śu. di. daśamī, Thursday, Anūrādhā. = A.D. 1695, Thursday, July 11 (= Āḍi 11) śu. 10 ended at ·47 and "Anūrādhā" ended at ·99.
,,	419	Śaka 1485, Kollam 740, Māśi, 14 tēdi, śu. di. navamī, Friday, Varāha-karaṇa, Vishkambha-yōga, Mṛigaśīrsha. = A.D. 1565, (= 740 Kollam = Ś. 1486), Friday, February, 9 (= Māśi 14) śu. 9 ended at ·23 and "Mṛigaśīrsha" at ·59.
,,	421	Śaka 1477, Kollam 731, Rākshasa, Puraṭṭādi, [21] tēdi, śu. di. pañchamī, Saturday, Apasmāra-yōga, ... Jyēshṭhā. = A.D. 1555, Saturday, September 21 (= Puraṭṭāśi 21); śu. 5 ended at ·07 and "Jyēshṭhā" ended at ·88.
,,	427	Kollam [8]20, Āḍi, * tēdi, ba. di. chaturdaśī, Wednesday, Svāti. The combination of ba. 14 and "Svāti" in Āḍi is not possible.
,,	428	Kollam 727, Paridhāvin, Āḍi, 31 tēdi, śu. di. ashṭamī, Friday, Anūrādhā. = A.D. 1552, Friday, July 28 (= Āḍi, 31) śu. 8 ended at ·08 and "Anūrādhā" at ·96.
,,	445	Śaka 1447, Kollam 701, Māśi, 7 tēdi, ba. di. chaturdaśī, Śūla-yōga, Thursday, Hastā. In A.D. 1526, on Thursday, February 1 [= Māśi 6 (not 7)] ba. chaturthī (not chaturdaśī) ended at ·39 and "Hasta" ended at ·35. Māśi 7 and chaturdaśī seem to be errors for Māśi 6 and chaturthī respectively. [The solar day and the tithi are correctly quoted—Ep.]

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Anonymous—cont.
1916	477	Kollam 704, Śittirai, 29 tēdi, śu di. shashṭhī, Friday, Śūla-yōga Varāha-karaṇa, Punarvasu. = A.D. 1528, Friday, April 24, (Chittirai 29) śu. 6 ended at ·86 and "Punarvasu" at ·36.
"	478	Śaka 1492, Kollam 745, Āṇi, 30 tēdi, ba. di. Tuesday, Svāti, daśamī. In A.D. 1570 on Tuesday, June 27 (= Āṇi 30); ba. 10 ended at ·91 but the Nakshatra was "Bharaṇi" and not "Svāti."
"	480	Kollam 839, Āvaṇi, 19 tēdi, Thursday, trayōdaśī, Puṣhya. = A.D. 1663, Thursday, August 30 (= Āvaṇi 19); ba. 13 ended at ·85 and "Pushya" ended at ·31.
"	495	Kollam 739, [Raktākshi], Mārgaḷi, śu. di. dvitīyā, Sunday, Amṛita-yōga, Uttarāshāḍhā. Raktākshi = A.D. 1564. In A.D. 1563, on Friday, December 6; śu. 2 ended at ·34 and Uttarāshāḍhā ended at ·19. Sunday seems to be an error for Friday.
"	516	Śaka 1562, Kollam 816, Āvaṇi, 31 tēdi. ba. di. ēkādaśī. Wednesday, Punarvasu. In A.D. 1640, on Monday, August 31 (= 31 Āvaṇi) ba. 11 and "Punarvasu" began at ·90 and ·10 respectively and ended on Tuesday at ·91 and ·16 respectively.
"	517	Śaka 1562, Kollam 815, Vikrama, Āḍi, 23 tēdi, śu. di. Paurṇai, Wednesday, Śravaṇa. = A.D. 1640, Wednesday, July 22 (= Āḍi 23) śu. 15 ended at ·81 and "Śravaṇa" ended at ·95.
"	519	Śaka 1560, Kollam 813, Bahudhānya, Vaigāśi, 15 tēdi, śu. di. daśamī, Friday, Hasta. Bahudhānya = K. 813–814 = Ś. 1560 = A.D. 1638. In A.D. 1638, on Sunday, May 13 (= Vaigāśi 15) śu. 11 ended at ·81 and Nak. "Hasta" ended at ·59.
"	520	Śaka 1509, Kollam 763, Sarvajit, Āvaṇi, 2[6] tēdi, ba. di. trayōdaśī [Monday], Gaja-karaṇa, Pushya. = In A.D. 1587 (= K. 763 = Sarvajit) on Monday, August 21 (= Āvaṇi 21 not 26) ba. 13 ended at ·83 and "Pushya" at ·12.
"	531	Śaka 1463, Kollam 717, Puraṭṭāḍi, 25 tēdi, śu. di. pañchamī, Saturday, Saubhāgya-yōga, Kēṭṭai (Jyēshṭhā). = A.D. 1541, Saturday, September 24 (Puraṭṭāśi 25) śu. 5 ended at ·50 and "Kēṭṭai" ended at ·97.
"	569	Kollam 593, Tai, 3 tēdi, ba. di. shashṭhī, Wednesday, Hasta. = A.D. 1467, Wednesday, December 29 (= Tai 3); ba. 6 ended at ·46 and "Hasta" began at ·16, ending next day at ·09.
"	573	(Vij. III) ? Śaka 1407, Viśvāvasu, Āshāḍha, bahuḷa 10, Friday. In A.D. 1545 (= Viśvāvasu) ba. 10 was Friday, July 3; ·72.
"	576	Kollam 588, Makara, 10 tēdi, śu. di. tṛitīyā, Thursday, Śatabhishaj. = A.D. 1413, Thursday, Jan. 5 (Makara 10) śu. 3 ended at ·44 and "Śatabhishaj" ended at ·74.
"	577	Kollam 720, Śittirai, 21 tēdi, ba. di. saptamī, Friday, Śūla-yōga. Gaja-karaṇa, Pushya. In A.D. 1545 on Friday April 17 (= 21 Chittirai); ba. 7 and "Pushya" began at ·43 and ·56 respectively and ended on Saturday at ·51 and ·66 respectively.
"	579	Kollam 6[8]5, Kārttigai, 27 tēdi, śu. di. [tra]yōdasī, Sunday, Rōhiṇī. In A.D. 1509 on Sunday, November 25 (= Kārttigai 27) śu. 14 (not 13) ended at ·47 and Nak. Rōhiṇī commenced at ·09; ending next day at ·14.
"	580	Kollam 574, Mīna, 21, śu. di. daśamī, [Monday], Pushya. = A.D. 1399, Monday, March 17 (= Mīna 21); śu. 10, ended at ·74 and "Pushya" at ·43.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Anonymous—cont.
1916	581	Kollam 747, Āṇi, 1[9]tēdi, ba. di. dvitīyā, . . . day, Śubha-yōga, Siṁha-karaṇa, Pūrvāshāḍhā. In A.D. 1572 on Thursday, May 29 [= Āṇi 1 (not Āṇi 19)] ba. 2 ended at ·34 and "Pūrvāshāḍhā" ended at ·51.
"	582	Kollam [6]59, Māśi, su. di. daśamī. Friday, Mṛigaśīrsha. In A.D. 1484 (K. 659) Friday, February 6, (= Māśi 11) śu. 10 ended at ·45 and "Mṛigaśīrsha" at ·14.
"	583	Śaka 1375, Kollam 629, Vṛiśchika, 9 tēdi, śu. di. Wednesday, Śravaṇa. = A.D. 1453, Wednesday November 7 (=Vṛiśchika 9); śu. 7 ended at ·91 and Nak. "Śravaṇa" ended at ·10.
"	584	Śaka 1468, Kollam 722, Parābhava, Mārgaḷi, 8 tēdi, Paurṇai (Full-moon), Monday, Śōbhana-yōga, Rōhiṇī. = A.D. 1546, Monday, December 6 (= Mārgaḷi 8) śu. 15 began at ·53 and ended on the next day at ·47, while the Nak. "Rōhiṇī" ended at ·39 on Monday.
"	585	Kollam [609], Āvaṇi, 18 tēdi, śu di. Pañchamī, Monday, Pushya. The combination of śu. 5 and "Pushya" in Āvaṇi month is not possible.
"	595	Kollam 615, Raudri, Chaitra, śu. 15, Svāti, Sunday, Ṛishabha. On A.D. 1440 in the month of Chittirai (not Chaitra) śu. 15 and "Svāti" fell on a Sunday, April 17 (= Chittirai 22) ending at ·50 and ·41 respectively. In the inscription solar Ṛishabha is wrongly cited for lunar Vaiśākha and *per contra*, lunar Chaitra for solar Chittirai or Mēsha.
"	602	Śaka 142[8], Kollam 682, Tai, 15 tēdi, ba. di. trayōdaśī, Monday, Pūrvāshāḍhā and Kollam 691, Puraṭṭādi, 2. = A.D. 1507, Monday, January 11 (= Tai 15) ba. 15 ended at ·26 and "Pūrvāshāḍhā" ended at ·74.
"	603	Śaka 14[28], Kollam 682, Tai, 15 tēdi, ba. di. trayōdaśī, Monday, Pūrvāshāḍhā. Same as 602 of 1916.
"	604 and 605	Śaka 1432, Kollam 686, Māśi, 20 tēdi, ba. di. tṛitīyā, Saturday, Hasta. = A.D. 1511, Saturday, Feb. 15 (= Māśi 20); ba. 3 began at ·00 and ended on the following day at ·08; while "Hasta" ended on Saturday at ·83.
"	606	Kollam 690, Māśi, 20 tēdi, śu. di. tṛitīyā, Thursday, Siddha-yōga, Uttara-Bhadrapadā. In A.D. 1515, on Thursday, February 15 (= Māśi 20); śu. 3 began at ·90, ending at ·97 the next day, while Nak. Utt. Bhadrapadā began at ·01 on Thursday and ended at ·11 the next day.
"	608	Kollam 754, Āṇi, 27, Bright-half, Thursday, Pushya. = A.D. 1579, Thursday, June 25 (= Āṇi 27); śu. 1 ended at ·18 and "Pushya" ended at ·98.
"	638	Kollam 6[2]4, Āvaṇi, ba. di. daśamī, [Saturday], Punarvasu. A.D. 1448, Saturday, August 24 (= Āvaṇi 26); ba 10 ended at ·04 and "Punarvasu" ended at ·78.
"	696	Kaliyuga 4991, Kollam 1065, Virōdhi, Kārttigai, 25, Sunday, Mṛigaśīrsha, Dhanus (= A.D. 1893). = A.D. 1889, Sunday, December 8 (= Kārttigai 25); ·45. Citation A.D. 1893 and Dhanus is wrong—vide author's Indian Ephemeris under year 1889.
"	717	Śaka 1522, Kollam 77[4], Vikārin, Vaigāśi, [2]6 tēdi, śu. di. daśamī, Wednesday Uttara-Phalgunī. In A.D. 1599 on Wednesday, May 23 [Vaigāśi 25 (not 26)]. Śu. 10, began at ·50, ending next day at ·58, while nak. "Utt. Phalgunī" ended at ·38 on Wednesday.
"	718	Śaka 1466, Plava, Mārgaśira, ba. 30, Monday. The date is irregular.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Anonymous—cont.
1916	727	Śaka 907, Tāraṇa, Phālguna, śu. di. 5, Tuesday. A.D. 986 = Vyaya, while Tāraṇa = A.D. 984. The date is irregular.
"	737	Śaka 15[1]0, Sarvajit, Kārttika, śu. di. 15, Monday. A.D. 1587 = Sarvajit. In A.D. 1588, Kārttika, śu. 5 (not 15) fell on Monday at ·75.
"	740	Śaka 1468, Plavaṅga, Kārttika, śu. di. 15, lunar eclipse. A.D. 1547 = Plavaṅga. In A.D. 1547 on Friday, October 28 (= Aippaśi 28); śu. 15 ended at ·61 and it was a day of lunar eclipse.
"	751	Śaka 15[7]2, Vikṛiti, Phālguṇa, śu. di. 10, Monday. In A.D. 1650, Phālguṇa, śu. 11 (not 10) fell on Monday, March 4; the tithi ended at ·04, while śu. 10, had ended on Saturday, 2nd March.
1917	11	Śaka 1592, Sādhāraṇa, Kārttika, śu. 15, Monday. In A.D. 1670 on Monday, October 17 (= Aippaśi 16); śu. 15 began at ·53 and ended at ·43 the next day.
"	33	Śaka [13]69, Kshaya, Phālguṇa, śu. 10, Sunday. = A.D. 1446, Sunday, February 6 (= Māśi 12); śu. 10 ended at ·74.
"	34	Śaka 114[8], [Pārthiva], Jyēshṭha, śu. 10, Friday. In A.D. 1226 (= Vyaya), Jyēshṭha, śu. 10 fell on Friday, May 8; ·69. Pārthiva is an error for Vyaya.
"	60	Śaka 1153, Māgha, śu. 5, Thursday. In A.D. 1231, Māgha, śu. 5 fell on Friday, 10th January (= Tai 16). In A.D. 1232, Māgha, śu. 5 fell on Thursday, 29th January (= 5 Māśi).
"	61	Śaka 1537, Rākshasa, Vaiśākha, śu. 3, Thursday. = A.D. 1615, Thursday, April 20 (= Chittirai 20); śu. 3 ended at ·95.
"	62	Śaka 1734, Āṅgīrasa, Chaitra, śu. 7, Sunday. In A.D. 1812–13 (= Ś. 1734 = Āngīrasa) Chaitra śu. 7 at the beginning of the solar year fell on Thursday, March 1812; while Chaitra śu. 7 at the end of the same Solar year fell on Wednesday, 7th April A.D. 1813. Date is irregular.
"	63	Śaka 1160, Chaitra śu. 8, Thursday, Mēsha-Saṅkrānti. = A.D. 1238, Thursday, March 25 (= Mēsha 1); śu. 8 ended at ·05. It was a day of Mēsha-Saṅkrānti.
"	67	Śaka 1436, Krōdhin, Phālguṇa, śu. 11, Pushya. The date is irregular.
"	68	Śaka 1246, Raktākshi, Māgha, śu. 1[5], Thursday. = A.D. 1324, Thursday, January 12 (= Tai 17); śu. 15 ended at ·14.
"	69	Śaka 1477, Rākshasa, Kārttika, śu. Paurṇamī, Thursday, Rōhiṇī. In A.D. 1555 on Thursday, November 28 (= Kārttigai 29) śu. 15 ended at ·39 and Rōhiṇī at ·01. The month Kārttika seems to be an error for Mārgaśira.
"	71	Śaka 1724, Dundubhi, Phālguṇa, śu. 3, Thursday. = A.D. 1803, Thursday, February 24; śu. 3 ended at ·56.
"	72	Śaka 1651, Kīlaka, Mārgaśira, śu. 14, Wednesday. = A.D. 1728 (= Kīlaka), Wednesday, December 4 (= Dhanus 5); śu. 14, ended at ·48.
"	74	Śaka 132[7], Pārthiva, Śrāvaṇa, śu. 10, Thursday. In A.D. 1405 (Pārthiva) Śrāvaṇa, śu. 10 fell on Wednesday (not Thursday) August 5 (=7 Āvaṇi) and ended at ·75 on that day.
"	75	Śaka 1310, Vibhava, Māgha, śu. 5. Thursday, Makara-māsa. In A.D. 1388, Māgha, śu. 5 fell on Tuesday, January 14 (= Makara 19) and ended at ·69.
"	77	Śaka 1153, Kārttika, ba. 5 Thursday. In A.D. 1231 Kārttika ba. 5 fell on Sunday (not Thursday) 16th November (= Vṛiśchika 20) and ended at ·21.
"	80	Śaka 1142, Phālguṇa, Prathama-pāḍya, Thursday. = A.D. 1220 Thursday February 6 (= Kumbha 14); śu. 1 ended at ·95.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Anonymous—cont.
1917	81	Śaka 17[8]3, Chitrabhānu (?) Vaiśākha, ba. 7, Sunday. Reference is apparently to A.D. 1822 (which was Chitrabhānu) but Ś. 1744, not Ś. 1737 ; In A.D. 1822 Vaiśākha ba. 7 commenced on Sunday May 12 at ·50 and ended next day at ·51.
,,	82	Śaka 1172, Āśvayuja, ba. 8, Thursday. = In A.D. 1250, on Thursday October 20 (= Aippaśi 23) ; ba. 8 ended at ·45.
,,	84 & 85	Śaka 1326, Tāraṇa, Māgha, śu. 10 Saturday. In A.D. 1405 Māgha, śu. 10 fell on Saturday, January 10th (= Tai 15) and ended at ·52.
,,	97	Śaka 12[0*]4, Chitrabhānu, Śrāvaṇa, Wednesday, solar eclipse. = A.D. 1282, Wednesday, August 5 (Siṁha 8) ; ba. 15 ended at ·07. There was a solar eclipse on that day.
,,	99	Śaka 1204, Chitrabhānu, Paushya, ba. 11, Saturday, Makara-Saṅkrānti. = A.D. 1282, Saturday, December 26 (= Makara 1) ; ba. 11 begun at ·22 and ended on the next day at ·29. Makara-Saṅkrānti fell on Saturday 26th December.
,,	100	Śaka 16[48*], Viśvāvasu, Aśvīja, śu. 14, Thursday. In A.D. 1726, Aśvina śu. 14 fell on Thursday 29th September (= Kanyā 28) ; and the tithi ended at ·12. This probably is the date intended.
,,	101	Śaka 1201, Pramādin, Chaitra, śu. 13, Vishuvu-saṅkrānti, Sunday. In A.D. 1279, on Sunday, March 26 (= Mēsha 1) ; śu. 13 began at ·70, ending on the next day at ·72 ; Mēsha-Saṅkrānti fell on Sunday.
,,	102	Śaka 1181, Sidhārtin, Chaitra, śu. pāḍyami, Wednesday. = A.D. 1259, Wednesday, March 26 (= Mēsha 1) ; śu. 1 ; ended at ·60. (The month was Nija-Chaitra).
,,	112	Śaka 1468 Parābhava, Bhādrapada, śu. 11, Monday. = A.D. 1546 Monday September 6 (= Kanyā 7) ; śu. 11 ended at ·51.
,,	120	Śaka 1094, Kārttika, punnama, Thursday. = A.D. 1172, Thursday, November 2 (= Vṛiśchika 7) ; śu. 15 ended at ·48.
,,	135	Śaka 1199, Śrāvaṇa, śu. 15, Friday. =A.D. 1277, Friday, July 16 (= Karkaṭaka 20) ; śu. 15 ended at ·45.
,,	139	Śaka 1216 Jaya, Pushya, śu. 8, Sunday, Makara-Saṅkrānti. =A.D. 1294, Sunday, December 26 (= Makara 1) ; śu. 8 ended at ·75. It was a day of Makara-Saṅkrānti.
,,	140	Śaka 1435, Śrīmukha, Śrāvaṇa, ba. 13, Friday. In A.D. 1513 (Śrīmukha), Friday, July 29 (Karkaṭaka 31), ba. 13 began at ·40 and ended on the next day at ·30.
,,	143	Śaka 1450 Sarvadhāri, Māgha, śu. 5, Thursday. In A.D. 1528–29, Māgha, śu. 5 fell on Thursday, January 14. A.D. 1529 (= Makara 18) ; and the tithi ended at ·88.
,,	144	Śaka 1476, Ānanda; Śrāvaṇa, śu. 15, Sunday. In A.D. 1554 (=Ānanda), Sunday, August 12 (= Siṁha 13) ; śu. 15 began at ·20 and ended at ·10 on Monday.
,,	146	Śaka 1596, Ānanda, Māgha. śu, 13, Friday. A.D. 1674–75 = Ānanda. In A.D. 1675 Māgha, śu. 13 fell on Friday, January 29 A.D. 1675 and the tithi ended at ·40.
,,	149	Śaka 1492, Śukla, Māgha. ba. 11, Sunday. In A.D. 1569–70 (=Śukla) ba. 11 fell on Wednesday, February 1 and not on Sunday.
,,	150	Śaka 1352, Virōdhikṛit, Mārgaśira, ba. 7, Monday. Virōdhikṛit = ś. 1353 = A.D. 1431. In A.D. 1431 (= Virōdhikṛit) on Monday November 26 (Vṛiśchika 28) ; ba. 7 ended at ·47.
,,	152	Śaka 120*, Māgha, śu. 15, Thursday. In A.D. 1279-80 (= Ś. 1202 current) Māgha śu. 15 fell on Thursday, January 18 A.D. 1280, and the tithi ended at ·49. The Śaka year intended probably was 1202 current.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		MISCELLANEOUS—*cont.*
		Anonymous—cont.
1917	154	Śaka 1183,* Māgha, śu. 5, Thursday. In A.D. 1260–61 (= Ś. 1183 current) on Thursday January 6 A.D. 1261 (= Makara 12); śu. 5 began at ·58, ending at ·57 on the next day.
,,	157	Śaka 1191, Āśvayuja, śu. 5, Sunday. In A.D. 1269, on Sunday September 1 (= 4 Siṁha); śu. 5 began at ·70 ending at ·60 on the following day.
,,	158	Śaka 1200, Śrāvaṇa, śu. 11, Monday. In A.D. 1277 on Monday July 12 (= Karkaṭaka 16); śu. 11 ended at ·67.
,,	159	Śaka 1596, Ānanda, Māgha, ba. 5 Thursday. In A.D. 1675 on Thursday, February 4 (= Kumbha 8); ba. 5 ended at ·79.
,,	160	Śaka 1726, Raktākshi, Phālguṇa, śu. 15, Thursday. = A.D. 1805, Thursday, March 14; śu. 15 began on Thursday at ·38 and ended next day at ·35.
,,	168	Śaka 1502, Pramādi, Āśvija, śu. 11 Thursday. In A.D. 1579 (= Pramāthi) Āsvija śu. 11 fell on Wednesday (not Thursday) September 30 ending at ·84.
,,	172	Śaka 1188, Vaiśākha, śu. 13, Thursday. In A.D. 1265 śu. 13 fell on Wednesday, April 29; ba. 13 fell on Thursday May 1914.
,,	174	Śaka 1183, Chaitra, śu. 1, Thursday. = A.D. 1261, Thursday, March 3 (= Mīna 9); śu. 1 ended at ·78.
,,	177	Śaka 1223, Phālguṇa, śu. 1, Thursday. In A.D. 1300–01 (= Ś. 1223 current) on Thursday, February 9, A.D. 1301 (= Kumbha 17); śu. 1 began at ·67 ending at ·68 on the following day.
,,	178	Śaka 1596, Rākshasa, Āshāḍha, śu. 9, Friday. In A.D. 1674 (= Ānanda) Āshāḍha śu. 9 fell on Wednesday while ba. 9 fell on Friday. In A.D. 1675 (= Rākshasa) Āshāḍha śu. 9 fell on Monday.
,,	186	Śaka 1765, Śōbhakṛit, Mārgaśīrsha, ba. 5, Monday. = A.D. 1843, Monday, November 11; ba. 5 began on Monday at ·03 and ended on Tuesday at ·00.
,,	188	Śaka 114 [4], Vishu (Vṛisha), Kārttika-Monday (i.e., 15th day of Bright-half). = A.D. 1221, Monday, November 1 (= Vṛiśchika 5); śu. 15 ended at ·60.

PART II.

Nolamba-Pallavas.

Eight old Noḷamba-Pallava records were copied in the two firkas of the Madakasira taluk (Anantapur district) which were completely surveyed for inscriptions during the current year. These are dated in the reigns of kings Noḷambādhirāja, Mayindamma (Mahēndravarman), Aṇṇayya, Iṟiva-Noḷamba Dilīparasa and Iṟiva-Noḷamba Noḷḷipayya. Of the dated records the earliest is that of Aṇṇayya son of Bīra-Noḷamba (No. 759 of Appendix B). The date Śaka 858 given to this king shows that he must be identical with Aṇṇiga son of Ayyapadēva-Nanniga whose only available date known so far is Śaka 841 (*Epigraphia Indica* Vol. X page 62).

Aṇṇayya or Aṇṇiga.

This identification further suggests that Bīra-Noḷamba must have been a probable surname of Ayyapa. The Bīra-Noḷamba with whom Chindayya of the Noḷambas is said to have fought a battle at Baḷḷare (i.e. Bellary?) as stated in No. 727 of Appendix B, must be different from Bīra-Noḷamba Ayyapa, since the date of this record is more than fifty years later than the date available for Ayyapa. The Dharmapuri record of Śaka 853 which mentions prince Iruḷa son of Aṇṇiga (*Annual Report* for 1911, page 65) is also one of Aṇṇiga's reign.

Nos. 728 and 726 of Appendix B belong to the time of Iṟiva-Noḷamba Dilīparasa and are dated in Śaka 870 and 872 respectively. The former records the interesting fact that a certain Ponnayya younger brother of Śivaya "the foremost archer in the 32,000 country (i.e., Noḷambavāḍi)" and of Bikiyaṇa and son of Chikkayya, died in a battle with Gajāṅkuśa-Chōḷa after joining, under orders from king Ballaha, the army of Dilīpa-Noḷamba, in the battle at Ipiḷi. Ballaha or Vallabha is a general surname of the Western Chāḷukya and Rāshṭrakūṭa kings and at this period of Rāshṭrakūṭa supremacy it is not possible that any Western Chāḷukya king could have been meant. The Rāshṭrakūṭa king that was ruling about this time was the famous Kṛishṇa III whose occupation of the Toṇḍai-maṇḍalam of the Chōḷa country, is well known. By Gajāṅkuśa-Chōḷa we have perhaps to understand Rājāditya the son of Parāntaka I who was killed by a feudatory of Kṛishṇa III. Another date for Dilīparasa already known from a Hēmāvati record is Śaka 864.

Dilīparasa or Dilīpa-Noḷamba.

Iṟiva-Noḷambādhirāja or Iṟiva-Noḷamba Noḷḷipayya of Nos. 17 and 55 of Appendix C was a later member and perhaps a son of Dilīparasa since his dates Śaka 885 and 888 follow those of Dilīparasa. On page 62 of *Epigraphia Indica* Vol. X, I have referred to a different Nolipayya, a son of Noḷambhādhirāja and a step brother of Mahēndra. The later Noḷḷipayya must have been as stated already a son of Iṟiva-Noḷamba Dilīparasa. No. 17 mentions his queen Pariyabarasi and her son prince Ayyapadēva. Thus, from the Noḷamba records of this year we obtain two generations of the Noḷamba-Pallavas, later than those given on page 58 of *Epigraphia Indica* Vol. X. It might be noted that the Karshaṇapalle record referred to on page 91, Part II of my *Annual Report* for 1912–13, also gives three generations after Iṟiva-Noḷamba Dilīparasa, but with different names. Evidently the two sets of names have to be looked upon as connected with each other, being direct issues of Iṟiva-Noḷamba Dilīparasa.

Iṟiva-Noḷamba Noḷḷipayya.

Cholas.

2. Very few Chōḷa inscriptions were copied during the year as prospecting for lithic records was mainly confined to the Tinnevelly district which lay in the Pāṇḍya kingdom. Of these 6 belong to Rājarāja I who held the titles Nigarili-Chōḷa and Chōḷēndrasiṁha and range in date between the 23rd and 27th years of his reign; three belong to his son Rājēndra-Chōḷa I and are dated in his 3rd and 4th years; one is of Rājēndradēva of his 3rd year and another belongs to the 30th year of Kulōttuṅga I. The existence of these records in the Pāṇḍya country, all dating from the time of Rājarāja I, go to prove that the suzerainty of the Chōḷa sovereigns in this part of the country must have been actually established only from the time of Rājarāja I,

though before him many Chōḷa kings such as Parāntaka I, Sundara-Chōḷa Parāntaka II and Uttama-Chōḷa may have had successful contests with the Pāṇḍyas and even invaded their country. This is also made evident from the surname Rājarāja-maṇḍalam applied to the Pāṇḍya country in these inscriptions. No mention is made in the historical introductions of Rājēndra-Chōḷa I, to the conquest of the Pāṇḍya dominions. The kingdom must have devolved on him as heir-apparent of Rājarāja I under whose iron rod the Pāṇḍyas were thoroughly cowed down. This is apparent from the political step adopted by Rājēndra-Chōḷa I to rule over the Pāṇḍya country through viceroys, soon after the demise of his father Rājarāja. Rājēndra-Chōḷa I appears to have taken possession of that country not later than the 3rd year of his reign and in the 5th and 6th years to have turned his attention to the conquest of the Kēraḷas. It is worthy of note that in No. 400 of Appendix B we have a document of the 9th year of Rājēndra-Chōḷa, in which minute details of the land survey of a village conducted under royal writ and the direct supervision of four important officers of the king with the standard measure called Rājarājaṉkōl are registered. The annexation also of the Kanarese provinces of Noḷambavāḍi and Gaṅgavāḍi by Rājarāja is quite well known from his Tamil inscriptions. No. 7 of Appendix C from Pailabaṇḍa in the Anantapur district, is a Tamil fragment containing the historical introduction of Rājēndra-Chōḷa I. Nos. 23 to 25 of the same Appendix from Kotta-Śīvaram the first of which is written in the Kanarese alphabet and the Tamil language and is dated in the 10th year of Rājēndra-Chōḷa I, refers to a maṇḍapa which was built on the 200th day of that year, by the general Araiyaṉ Rājarājaṉ alias Vikrama-Chōḷa Chōḷiyavaraiyaṉ chief of Śāttamaṅgalam in Tiraimūr-nāḍu, who appears to have held also the other epithets Nālmaḍi-Bhīma, Chōḷana-chakra, Sāmantābharaṇaṉ, Edirtavarkālaṉ, Ahitarottaḷivaṉ, Vairinārāyaṇaṉ and Vīra-Bhīmaṉ and according to Nos. 30 and 31 the titles Jayasiṅghakulakāla, Sāmantatalaprahāri and Kaṭakapravahana (?). The title Jayasiṅghakulakāla 'death to the race of Jayasiṁha' indicates the strong enmity which the Chōḷas entertained against the Western Chalukyas. Jayasiṁha was the great enemy of Rājēndra-Chōḷa and called himself 'the lion to the elephant Rājēndra-Chōḷa'. There are two villages of name Śāttamaṅgalam mentioned in the Tanjore inscriptions. These were in Paṭṭina-kūṟṟam of Kshatriyaśikhāmaṇi-vaḷanāḍu and Puṉṟiṟ-kūṟṟam of Pāṇḍi-kulāśaṉi-vaḷanāḍu. Tiraimūr-nāḍu or Teṉkaṟai Tiraimūr-nāḍu was a subdivision of Uyyakkoṇḍāṉ-vaḷanāḍu (see *South-Indian Inscrs.* Vol. II. Introduction pages 22 to 26). The general Araiyaṉ Rājarājaṉ *alias* Vikrama-Chōḷa Chōḷiyavaraiyaṉ the chief of Śāttamaṅgalam is not known from the Tamil records of Rājēndra-Chōḷa I. It may be noted that Vikrama-Chōḷa was a surname of Rājēndra-Chōḷa I, as stated in the Tiruvāḷaṅgāḍu plates (*Annual Report* for 1906, page 67, paragraph 17).

Chōḷa-Pāṇḍyas.

3. Chōḷa princes serving as viceroys in the Pāṇḍya country are largely represented by about 25 inscriptions. They are already known to us from previous reports (*Annual Report* for 1905, Part II, p. 56). At Tiruvālīśvaram in the Ambāsamudram taluk was copied in the year 1905 only one record of Jaṭāvarman Sundara-Chōḷa-Pāṇḍyadēva a son of Rājēndra-Chōḷa I, dated in his 13th year (No. 115 of 1905). In the year under report ten other records of this same king have been copied. That he was the son of Rājēndra-Chōḷa I has been mentioned by Rai Bahadur V. Venkayya in his *Annual Report* for 1905, Part II, paragraph 25, and by Mr. K. V. Subramanya Ayyar in his contribution on Jaṭāvarman Sundara-Chōḷa-Pāṇḍyadēva in *Epigraphia Indica* Vol. XI. No. 30. No. 617 of Appendix B begins with the historical introduction of his father Rājēndra-Chōḷadēva commencing with the words திருமன்னி, etc. A probable surname of the prince was Mānavīra Parāntaka as could be inferred from No. 630. Seven inscriptions of another prince Māṟavarman Vikrama-Chōḷa-Pāṇḍya have also been secured. No. 623 of Appendix B which is probably also to be attributed to this prince, mentions the queen Ulaguḍaiyāḷ . . . of Rājēndra-Chōḷa I the conqueror of Gaṅgai, Kiḍāram and the eastern country. Another (No. 640 of Appendix B) refers to the inner circuit of a temple named Rājādhirājaṉ-śuṟṟālai. Can it be inferred that Māṟavarman Vikrama-Chōḷa-Pāṇḍyadēva was another son of Rājēndra-Chōḷa I. or a son of Rājādhirāja I? It might be noted that in the historical

Jaṭāvarman Sundara-Chōḷa-Pāṇḍya surnamed Mānavīra-Parāntaka.

Māṟavarman Vikrama-Chōḷa-Pāṇḍya.

introductions of Rājēndradēva a younger brother of Rājādhirāja I the former is stated to have conferred on one of his royal younger brothers the victorious Mummaḍi-Śōḷaṉ the title, Śōḷa-Pāṇḍiyan. It is not unlikely also that our Māṟavarman Vikrama-Chōḷa-Pāṇḍya is identical with this Mummaḍi-Śōḷaṉ the younger brother of Rājēndradēva and Rājādhirāja I. The next prince that ruled the Pāṇḍya country must have been a Sundara-Chōḷa-Pāṇḍya without any distinguishing epithet. Four records of his reign have been copied. He appears to have been ruling at Rājēndraśōḷapuram (No. 327 of Appendix B). This record refers to a gift of land by him after purchasing it from the *sabhā* of Rājarāja-chaturvēdimaṅgalam, i.e., Ambāsamudram. The income from the land included paddy given by the cultivator (veḷḷāṉ) as owner's share and money called uruvukōl-niḷaṉ-kāśu and kākshi-erudu-kāśu. No. 619 of Appendix B of the 17th year of the same king's reign refers to similar items of income under the heads aḷagerudu-kāṭchi-kāśu, kāṭchi-erudu-kāśu and ūrkkaḷañju. The order sanctioning the transfer of the land from the brahmadēya-register to the dēvadāna-register, in No. 327, was communicated to the Viceroy, the document being signed by not less than 22 officers of the emperor. The uncle (ammāṉ) whose sanction is invariably mentioned in the records of Sundara-Chōḷa-Pāṇḍyadēva must have been the Chōḷa emperor whose identity however cannot be definitely settled in the absence of the exact year which corresponded to the 17th year of Sundara-Chōḷa-Pāṇḍya. That the latter must have been different from Jaṭāvarman Sundara-Chōḷa-Pāṇḍyadēva, the son of Rājēndra-Chōḷa I, is evident because, while the one was a son of Rājēndra-Chōḷa I, the other was the nephew of the ruling king. Perhaps he was a prince who succeeded Māṟavarman Vikrama-Chōḷa-Pāṇḍya mentioned above and was a nephew of Rājādhirāja I. No. 642 of 1916 from Shērmādēvī in the Tinnevelly district describes a certain Jaṭāvarman Śōḷa-Pāṇḍyadēva as the son of Vīrarājēndra-Chōḷa I and mentions his palace at Rājēndraśōḷapuram. He must be identical with prince Gaṅgaikoṇḍaśōḷaṉ on whom Vīrarājēndra is stated to have conferred the title Śōḷa-Pāṇḍiyaṉ (*Epigraphia Indica*, Volume XI, page 293). It is not unlikely also that two other inscriptions of Jaṭāvarman alias Uḍaiyār Śōḷa-Pāṇḍyadēva copied at Śuchīndram and referred to in the same journal, have to be identified with Jaṭāvarman Śōḷa-Pāṇḍya of No. 642. Still another Chōḷa-Pāṇḍya prince mentioned in the year's collection is Māṟavarman Parākrama-Chōḷa-Pāṇḍya (Nos. 329 and 613 of Appendix B) of whom nothing definite is recorded to indicate his relationship to the other princes that preceded him or to the Chōḷa emperors.

Sundara-Chōḷa-Pāṇḍya.

Jaṭāvarman Śōḷa-Pāṇḍya.

Māṟavarman Parākrama-Chōḷa-Pāṇḍya.

4. The sway of these princes also over the Kēraḷa country which was annexed by Rājēndra-Chōḷa I (page 294 of *Epigraphia Indica*, Volume XI) is indirectly established by Nos. 392 and 620 of Appendix B. The former, dated in the 14th year of the third prince Sundara-Chōḷa-Pāṇḍya, mentions a gift by Ādichchi, queen of the Chēra king Rāśiṅgadēvar, to the temple of Rājēndraśōḷa-Viṇṇagar (i.e., the present Gōpālasvāmin) at Maṇṇārkōyil, which according to another record copied in 1905 (No. 112), was constructed by Rāśiṅga (i.e., Rājasiṁha) himself. No. 620 of the 22nd year of Māṟavarman Vikrama-Chōḷa-Pāṇḍya mentions the quarter called Śēramāṉār-vēḷam.

Their sway over the Kēraḷa country.

Pandyas.

5. Early Pāṇḍya inscriptions (in the Vaṭṭeḷuttu character), of kings Kō-Mārañjaḍaiyaṉ and Śaḍaiyamāraṉ (called Śaḍaiyavarman in No. 299 of Appendix B), have been secured at Śiṅgampaṭṭi and Ambāsamudram in the Tinnevelly district. The ancient name of Ambāsamudram in the Pāṇḍyan times was Iḷaṅgōykkuḍi and that of the modern temple of Erichchā-Uḍaiyar was Pōttuḍaiya-Bhaṭāra (Nos. 299 and 301 of Appendix B). The Ambāsamudram record of Varaguṇa-Pāṇḍya published by Mr. V. Venkayya in *Epigraphia Indica*, Volume IX, pages 84 ff, gives the same two names for the town and the temple.

6. Jaṭāvarman Śrīvallabha who with the title "chakravartin," was referred to in my last year's report, page 121, paragraph 24, appears in the collection under review, as Jaṭāvarman Tribhuvanachakravartin Śrīvallabha or as Jaṭāvarman Uḍaiyār Śrīvallabha. The historical introductions of his inscriptions begin as usual with the

words திருமடந்தையும், etc. (*Annual Report* for 1909, part II, paragraph 23) and state in poetical language that his kingdom extended "from Ganges (Gaṅgai) in the north to Kumari (Cape Comorin) in the south extending right up to the oceans (on either side)." It was inferred by circumstantial evidence (ibid.) that he must have been a contemporary of the Chōḷa king Kulōttuṅga-Chōḷa I. No. 331 of 1916 from Tiruvālīśvaram in the Ambāsamudram taluk which may have to be attributed to Jaṭāvarman Śrīvallabha seems also to confirm this same period for him by making reference in the body of the inscription to an earlier grant by a certain Umai-ammai. It is not known who this Umai-ammai is. A certain Umai-ammai of about the end of the 10th century A.D. was a contemporary of the Travancore king Śrīvallavaṉ (Śrīvallabha) (*Epigraphia Indica*, Volume IX, pages 234 ff). If this identification is correct, it may not be wrong to suggest that the 11th century would approximately be the period of Jaṭāvarman Śrīvallabha. It is interesting to learn from No. 331 that a general (sēnāpati) of Śrīvallabha was Rājarāja-Veḷḷappanāḍāḷvāṉ.

Jaṭāvarman Śrīvallabha.

7. Nos. 469, 645 and 649 of Appendix B which are dated in the reign of a certain Māṟavarman Tribhuvanachakravartin Śrīvallabha, begin with the historical introduction மூமகள் ஜயமகள், etc., as already noted at page 122 of the *Annual Report* for 1916. In one of these (No. 645) the king is stated to have been seated on his throne Muṉaiyadaraiyaṉ in his palace at Tinnevelly. No. 426, begins with the introduction ஜயமடந்தையும் etc., and is dated in the 37th year of the same king The introduction it might be remarked is almost similar to that noted against Nos. 474 and 523 of Jaṭāvarman Śrīvallabha of the previous paragraph without however the mention of queen Ulagamuḷudumuḍaiyāl. The coincidence in the historical introductions of the two Śrīvallabhas—Jaṭāvarman and Māṟavarman, indicates that at least these two must have been very near to each other in point of time if not contemporaneous. We have seen that Māṟavarman Śrīvallabha was a predecessor of Jaṭāvarman Kulaśēkhara I. ruling in A.D. 1160—61 (*Annual Report* for 1909, page 79 and 1916, page 122). No. 426 quoted above gives Pūraṭṭādi as the birth-day asterism of the king and supplies details of date for Māṟavarman Śrīvallabha which calculated by Diwan Bahadur L. D. Swamikannu Pillai yield 1st February 1169 A.D., for the 37th year of the king and thus help us to fix his initial date at 1132 A.D. This takes us back a few decades behind the time of Jaṭāvarman Kulāsēkhara I. whose initial date was fixed by Professor Kielhorn at 1190. If this gap of about 60 years could be filled up by further discoveries and if Jaṭāvarman Śrīvallabha's date could also be fixed, the Pāṇḍyan chronology of the medevial period would be materially advanced. A slight hint in this direction is derived from No. 326 of Appendix B of Jaṭāvarman Śrīvallabha commencing probably with the historical introduction திருமடந்தையும், etc., which makes reference to a royal order (tirumugam) of Sundara-Pāṇḍya.

Māṟavarman Śrīvallabha.

8. The major portion of the Pāṇḍya inscriptions copied during the year belongs to the reigns of Jaṭāvarman Kulaśēkhara I. and Māṟavarman Sundara-Pāṇḍya I, 'who distributed (or took) the Chōḷa country' and begin with the historical introductions பூவின் கிழத்தி etc., பூதலவனிதை etc., and பூதலமடந்தை etc., in the case of the former and பூமருவியதிருமடந்தையும் etc., and பூமலர்திருவும் etc., in the case of the latter (see *Annual Report* for 1909, page 81, paragraphs 24 and 25). These include a number of documents repeating one and the same transaction thrice or sometimes even four times, but with a different purpose each time. The king in his royal camp at some place is approached either by a minister or by a private person or body of persons and requested to make gift of a particular land to a temple or oftener to make a land which had been already granted, tax-free. The submission of the request (vijñapti) was perhaps a customary procedure and was done while the king was comfortably seated in his palace. There appears to have been in the South-Indian courts a regular officer called *Vijñapati* whose business it was to communicate such requests. The king promises to do so right solemnly and orders that the necessary ōlai and the ulvari from the Revenue department may be duly issued. This forms the first document of the triple series and was called evidently śrīmukha or tirumugam being signed by one or two of the king's officers. The executive order (ōlai or

Jaṭāvarman Kulasēkhara I.

kēḷvi) which is issued sometime after,—often some years (e.g., see No. 682 of Appendix B)—is addressed to the authorities at the spot where the land-gift is made, with instructions to make the land tax-free in favour of the specified temple, and generally begins with the title Kōṉēriṉmaikoṇḍāṉ of the king and not with his proper name. A demi-official note called kaittaḍi, ōlai or kaḍaiyīḍu is sometimes also sent direct to the temple committee or the village assembly, one or more ministers intimating to them the issue of the order. The officers of the Revenue department (variyilār or puravariyār) now issue the document called uḷvari, enter the same in the Revenue registers thereby effecting a decrease in the total revenue to Government but an increase to the temple emoluments. The items of taxation under different heads* are mentioned evidently for being collected and transferred to the temple. The document is signed by a very large numbers of revenue officers and ministers (see e.g. Nos. 502 to 505). The village assembly, as in No. 511 of Appendix B, meets together, receives the tirumugam and other documents and proclaims the particular land to be tax-free by an executive order (ōlai) and sometimes fixes the boundaries. A typical instance of this series of triple documents is supplied by Nos. 664, 665 and 666 of Appendix B, where the gift was made by king Jaṭāvarman Kulaśēkharadēva I. to a temple, in the name of his brother-in-law (machchuṉaṉār) Kōdai Ravivarman. This name sounds very much like that of the Travancore kings (tiruvaḍi) but it is difficult to understand how one of these could be meant here. In an inscription of Māṟavarman Śrīvallabha copied in previous years (No. 53 of 1896), the Travancore king Vīra-Ravivarman appears as the donor and in No. 370 of Appendix B of the time of Jaṭāvarman Kulaśēkhara I. (but supposed by Mr. Swamikannu Pillai—see his remarks in Appendix F—to be a second king of that name whose initial date is 1237 though the historical introduction clearly indicates him to be the first) the Tiruvaḍigaḷ of Jēṭuṅga-nāḍu without reference to his proper name is mentioned. From these it may become clear that the Tiruvaḍi kings were subordinate to the Pāṇḍyas but their connection with the royal family which is hinted by No. 665 has yet to be established by further discoveries. This will be the earliest epigraphical reference to the chiefs of Jeyatuṅga-nāḍu, referred to under the Vijayanagara section below. The royal camps of Jaṭāvarman Kulaśēkhara mentioned in his inscriptions were generally Tiṟunelvēli in Kīḻ-Vēmba-nāḍu, Eṟikkiṭṭūr alias Śrīvallabhapaṭṭinam in Kīḻ-Sembil-nāḍu, Madura in Madurōdaya-vaḷanāḍu, Śōḻakulāntaka-chaturvēdimaṅgalam in Pāgaṉūr-kūṟṟam and Kūpakarāyanallūr in Teṉkarai-nāḍu. Śōḻakulāntaka-chaturvēdimaṅgalam is identical with Kuruvitturai in the Madura district (*Annual Report* for 1909, p. 80). No. 555 of Appendix B mentions the king's maternal uncle (ammāṉ) Valluvanāḍāḻvāṉ.

Revenue administration—some aspects of.

Tiruvāykēḷvi, tirumugam, uḷvari and kaittaḍi documents.

*9. Nos. 338 and 340 of Appendix B are documents similar to the series described in the previous paragraph and relate to the time of Māṟavarman Sundara-Pāṇḍya I. They state that a subordinate of the king instituted a festival in the temple of Tiruvālīśvaram on the day of Dhanishṭhā which was the star under which the king was born. No. 662 of Appendix B seems to furnish the title Atiśaya-Pāṇḍyadēva for king Māṟavarman Sundara-Pāṇḍya. No. 572 which gives the necessary astronomical details for calculation has been found to be correct only for Māṟavarman Sundara-Pāṇḍya II. (see Appendix F). No. 363 which is dated during the reign of Tribhuvanachakravartin Sundara-Pāṇḍya and which on paleographical grounds might be referred to Māṟavarman Sundara-Pāṇḍya I. mentions a nāṭṭukkalaham—a communal dispute in the district by which the worship in the local temple had to be suspended. The record refers to a predecessor of Sundara-Pāṇḍya called Periyanāyaṉār Kulaśēkharadēva by which evidently Jaṭāvarman Kulaśēkhara I. was meant. The same person is referred to again in No. 562. It is not however impossible that this latter Sundara-Pāṇḍya is a much later king of that name whose accession has been fixed at A.D. 1294. Nos. 399, 405 and 406 refer to a gift of water which overflowed from the tank of a certain village, for the benefit of the

Māṟavarman Sundara-Pāṇḍya I.

* The following are mentioned for example in No. 507 of Appendix B :—(money income) kaḍamai, antarāyam, kāryavarāṭchi, veṭṭippāṭṭam, pañjupiḷi, sandhivigrahappēṟu, uḷudāṅkuḍi, ariśittuṇḍam, danappēṟu, poṉvaṟi, maṉaiṟai, tariiṟai, śekk-iṟai, taṭṭōlippāṭṭam and others.

temple. No. 401 registers the sale of land by two Brāhmaṇa widows with a written permission obtained from their co-parceners (jñātis). From Nos. 559 to 561 of Appendix B we learn that Uttiram (Uttara-Phalgunī) was the asterism under which the chief Vīraśiṅgaṉ Vikramaṉ alias Vīra-Rājēndra-Vaḷḷuvanāḍāḷvāṉ was born. A festival on this account was instituted in the Śiva temple at Pattamaḍai by the chief Vīraśiṅgaṉ Vikramaṉ alias Vīra-Rājēndra-Vaḷḷuvanāḍāḷvāṉ. No. 556 of Appendix B also refers to the same festival. Kaliyugarāmēśvara mentioned as the name of a shrine in No. 524 of Appendix B suggests that the title Kaliyugarāmaṉ must have been held either by Māṟavarman Sundara-Pāṇḍya himself or by one of his predecessors. No. 42 of 1893 gives the title Kaliyugarāmaṉ to a Pāṇḍya king who is there referred to by the general epithet Kōṉēriṉmaikoṇḍāṉ (*Annual Report* for 1893, page 6). In later times the same title was adopted by Māṟavarman Vīra-Pāṇḍya a contemporary of Arikēsari Parākrama-Pāṇḍya of the 15th century (*Annual Report* for 1912, page 75).

Māṟavarman Vikrama-Pāṇḍya.

10. Māṟavarman Vikrama-Pāṇḍya with the historical introduction திருமகள் ஜயமகள், etc., is represented by four records (Nos. 472, 486, 539 and 704 of Appendix B). No. 472 refers to the king and his throne Muṉayadaraiyaṉ at Madurá and Nos. 648 and 704 supply the details of date from which Mr. Swamikannu Pillai derives (see Appendix F) A.D. 1269–70 as the probable initial year of Māṟavarman Vikrama-Pāṇḍya. From No. 539 we learn that the assembly of Śēravaṉmahādēvi-chaturvēdimaṅgalam had to give in exchange a new land for what they had already granted during the consecration ceremony of the Vishṇu temple of Kariyamāṇikka-Perumāḷ at Pattamaḍai,—it being proved by earlier documents that the land in question was originally the property of the Vishṇu temple of Śrīvallabha-Viṉṉagar at that village.

A later Māṟavarman Vikrama-Pāṇḍya.

No. 522 which comes from Kaḍayam is dated in the third year of Māṟavarman Vikrama-Pāṇḍya who bears the attribute Iravi-narapālaṉ. The record quotes [Kollam] 592 = A.D. 1416–17 and must therefore belong to a later king. We may not be far wrong in identifying this king with Māṟavarman Vikrama-Pāṇḍya who was joint ruler in about A.D. 1433–34 with Arikēsarin the founder of the Teṉkāśi temple (page 74f. of my *Annual Report* for 1911–12).

Jaṭāvarman Vīra-Pāṇḍya.

11. Jaṭāvarman Vīra-Pāṇḍya is represented by a dozen inscriptions in the collection. Three of these, viz., Nos. 439, 639 and 657 supply details of date which have been discussed by Mr. L. D. Swamikannu Pillai in Appendix F. But as the citations are technically wrong in certain respects the records do not help us to identify the king. No. 588 of 1916 is dated in the tenth year of Jaṭāvarman Vīra-Pāṇḍya, "who was pleased to take the Chōḷa country, Ceylon, and the crown and the crowned head of the Śāvaka." To identify this king with Vīra-Pāṇḍya the conqueror of Koṅgu whose initial date has been fixed as 1254 A.D. we find that the record under review omits "Koṅgu" among the conquests of Vīra-Pāṇḍya. If however he is to be identified with the conqueror of Koṅgu as the paleographical evidence tends to prove, it is interesting to note that the epithet "who took the crown and the crowned head of the Śāvaka" is found for the first time among his records. It is doubtful whether the word Śāvaka has to be taken to refer to the Śrāvakas, i.e., Jainas. In this case the epithet must indicate that he successfully carried on a crusade against that community. But the phrase as it stands means "one who cut off the crown and the crowned head of the Śāvaka (king)." Probably the land of Sāvaka (i.e., Java?) or a king of name Śāvaka might have been intended. The villagers (ūr) of Kalijayamaṅgalam, the modern Kariśūḷndamaṅgalam, having met together, decided to make a communal gift of produce, from each cultivated field of pura-pparṟu, vēṭṭaikkāra-pparṟu, Brāhmaṇa-pparṟu and paḍai-pparṟu. In this transaction it is worth noting that in communal gifts the lands owned by the Brāhmaṇas did not claim any exemption.

Gift for enacting a drama.

The fact recorded in No. 557 is of more than ordinary interest inasmuch as it registers a grant to a dancing girl for enacting a drama—not specified—on certain festival days. The village god Śāstā, now largely worshipped in Malabar, is mentioned in No. 532 and reference is also made here and in several other records

from the Tinnevelly district, to a community of people whom I have tentatively understood to mean the military classes (paḍaikkāṉavar). In some cases the big community of military classes (perumbaḍaiyōm) with their ten commands, are mentioned (No. 433 of App. B) and are stated to have belonged to the tantra or mahātantra. No. 455 refers to Tirunelvēli Bhagavati Aḷagapperumāḷ alias Kulaśēkhara Kaṇḍiyadēvar, the younger brother of Vīra-Pāṇḍya, as the donor of a lamp. The grant was made at the request of Kāliṅgarāyaṉ and hence the king may be identified with Jaṭāvarman Vīra-Pāṇḍya II who ascended the throne in 1254 A.D.

The military classes of Tinnevelly.

12. Of Māṟavarman Kulaśēkhara I who appears in inscriptions with the title "who took all countries" we have many records of which No. 692 of App. B refers to the monastery called Muḍivaḷaṅgumperumāḷ-maḍam. It was suggested that Muḍivaḷaṅgumperumāḷ was a probable surname of Māṟavarman Sundara-Pāṇḍya I (*Annual Report* for 1916, page 122, paragraph 26). It may however be noted that the name Muḍivaḷaṅgum-Pāṇḍya-chaturvēdimaṅgalam already occurs in an inscription of Jaṭāvarman Kulaśēkhara I who preceded Māṟavarman Sundara. The same maṭha and the tridaṇḍi (i.e., the Śrīvaishṇava) sannyāsin Aḷagiyamaṇavāḷajīyar who was in charge of that maṭha and was supervising the temple, are mentioned in No. 675 of App. B. In No. 698 of the same Appendix the king receives the title "who was pleased to take Malai-nāḍu, Śō-ṇāḍu (the Chōḷa country), the two Koṅgus, Īḷam (Ceylon) and the Toṇḍai-maṇḍalam" which perhaps explains his usual title "who took all countries."

Māṟavarman Kulaśēkhara I.

The Western Chalukyas and their Chola feudatories.

13. Feudatory chiefs who traced their descent to the Chōḷa ancestor Karikāla and held the title "lords of Uṟaiyūr (the ancient capital of the Chōḷas)" are known to have had a settled dominion in the Telugu country under the name Telugu-Chōḷas. Earlier Chōḷas of the Cuddapah district with similar ancestry and the title Chōḷa-mahārāja, have been noticed in *Epigraphia Indica*, Vol. XI, pages 339 ff. Members of a collateral branch of these Chōḷas appear to have served as Western Chāḷukya feudatories, ruling under the Chāḷukyan suzerainty the country round Niḍugal and Hēmāvati. The relation of these to the Tamil Chōḷas of the south has not hitherto been satisfactorily made out. Nor is it possible even to state whether these chiefs were at all of southern extraction. But No. 15 of App. C of the time of the Chālukyan emperor (Chāḷukyachakravarti) Vikramadēva mentions the Chōḷa feudatory Tribhuvanamalla Mallidēva-Chōḷamahārāja who was ruling from the capital town of Heñjeṟu, and registers the improvements made by him to a well and the foundation of a temple near it with the consent of all the dēśi-merchants of that place. It is interesting to learn that the well thus improved was originally dug at Heñjeṟu as an act of water-gift by a certain Periyāḷuva-śeṭṭi son of Aḷahiyamaṇavāḷa and Āṇḍamme of the village Śiḍuke, who belonged to the Kuṇḍinagōtra, and was a resident of Ākūr a brahmadēya in Rājarāja-vaḷanāḍu a district situated to the south of the river Kāvērī in the Chōḷa country. Teṉkaṟai Rājarāja-vaḷanāḍu is not known from Tamil inscriptions. It may possibly be identical with the division Uyyakkoṇḍāṉ-vaḷanāḍu situated between the rivers Araśil and the Kāvērī. The latter included in it the subdivision Ākkūr-nāḍu (*South-Indian Inscrs.* Vol. II. Introduction, p. 25) evidently so called after the village Ākkūr identical with the modern Ākkūr Paṇḍāravāḍai in the Mayavaram taluk of the Tanjore district. Śiḍuke might likewise be the Sīdakkamaṅgalam of the Nannilam taluk. The advent of the southerners into the Mysore country during the time of the great Rājarāja on his conquest of the Gaṅgapāḍi country must have been quite natural and the well dug by a merchant of the Tamil country in the heart of the town of Heñjeṟu could not therefore be a matter for surprise. To the temple of Dēśīśvara of the mercantile community constructed by Tribhuvanamalla Mallidēva-Chōḷamahārāja, the merchants (dēśi) of the four dialects (Tamil, Telugu, Kanarese and Malayalam) and of the Kubēra lineage "who enjoyed the pleasures of the three objects of mankind, viz.; dharma, artha and kāma by the sale and purchase of articles, who never feared nor were avaricious, whose sole delight was distribution of food to the needy, the orphans and the suppliant beggars,

Tribhuvanamalla Mallidēva-Chōḷa-Mahārāja.

Foundation of the Dēśīśvara temple at Heñjeṟu and gifts to it by the Dēśi-merchants of the Kubēra lineage.

who looked upon other's wives as their mothers, whose (wide spread) fame threw brilliant lustre on all the worlds as if it were on a mansion, who were like bees at the lotus feet of Īśvara, were great Māhēśvaras, loved gods and the twice-born, and were possessed of innumerable good qualities such as honesty, personal purity, good manners, career and conduct," (No. 16 of App. C) together with the nakaras of Heñjeṟu, made a communal gift of a fixed fee on all the articles with which they traded, such as musk, šaffron, yak-tail, cus-cus, cotton and cotton-thread, beads, sealing wax, areca, rock-salt, wax, resin, hemp, wool, camphor, sandal, silk-thread, tiger-skin, women's cloths, lead and tin. This long list of articles put into the market and the volume of exchange that such a trade should have involved in order to make the merchants endow a part of the profits thereon, evidently indicates an advanced state of commercial progress and economic prosperity. The merchants of the lineage of Kubēra (i.e., god of wealth) appear to have well deserved that name on account of their wealth. The Śeṭṭis of the Kubēra-vaṁśa and their charities have already been noted in my last year's report (p. 151, paragraph 82).

14. To go back to Tribhuvanamalla-Mallidēva-Chōḷamahārāja, two inscriptions of this chief from Hēmāvati were copied in previous years (Nos. 117 and 121 of 1899). The latter is dated in Śaka 1090, and refers to a Chāḷukyachakravartin, evidently the king Vikramadēva mentioned in No. 15 of App. C. The former which is dated in the 2nd year Vyaya of a certain Tribhuvanachakravartin Kulōttuṅga-Chōḷa appears to mention this same chief as "lord of Uṟaiyūr" and is written in the Tamil alphabet and language.

His overlord Chāḷukyachakravartin Vikramadēva identical with Taila III.

The over-lord of Mallidēva viz., the Chāḷukya-chakravartin Vikramadēva with date Śaka 1084 (= A.D. 1162) must be identical with the Chāḷukyachakravartin Taila III (Dr. Fleet's *Kanarese Dynasties* p. 459f). The date corresponds to the last year of Taila's reign and to the first of Kaḷachurya Bijjala's usurpation. Evidently the chief Tribhuvanamalla Mallidēva-Chōḷamahārāja threw off the yoke of the Chāḷukya sovereign immediately after the Kaḷachurya usurpation and accordingly we find No. 121 of 1899, dated in Śaka-Saṁvat 1090, Sarvajit (= A.D. 1168), making only an incidental mention of the Chāḷukyachakravartin. The name Vikramadēva given to Taila III occurs in inscriptions for the first time. Both the title and the surname may have been adopted by him after the names of his famous grandfather Vikramāditya VI. The king Tribhuvanachakravartin Kulōttuṅga-Chōḷa in the 2nd year (Vyaya) of whose reign Tribhuvanamalla Mallidēva-Chōḷa is mentioned, could not be identified. If he is the same as the Chōḷa king Kulottuṅga-Chōḷa III, the initial date as derived from No. 117 of 1899, viz., A.D. 1165, would be 13 years earlier than the initial date, viz., A.D. 1178, derived from Tamil inscriptions.

15. After a short usurpation by the Kaḷachuryas, the Chāḷukya throne was regained and occupied by Tribhuvanamalla-Vīra-Sōmēśvara IV, called in No. 28 of Appendix C "the uprooter of the Kaḷachurya race." His feudatory was Tribhuvanamalla Bhōgadēva-Chōḷa-Mahārāja ruling at the city of Heñjeṟu. Although this chief does not receive the characteristic titles—"the lord of Uṟaiyūr", "born in the race of Karikāla," etc., still there could be no doubt that he was a member of the very same family as that to which Tribhuvanamalla Mallidēva-Chōḷa belonged. Sōmēśvara's rule and with that, the dynasty of the Western Chāḷukyas came to an end in or about Śaka 1111. Accordingly we see a certain Iruṅgōḷadēva-Chōḷa-Mahārāja son of Bammidēva-Chōḷa-Mahārāja ruling at Niḍugalla-paṭṭaṇa, independently (No. 34 of App. C). The same chief Iruṅgoṇadēva-Chōḷa with the epithets "born of the solar race," "lord of Uṟaiyūr," "protector of the Redda country" and Niśśaṅka-Pratāpachakravartin was according to No. 40 of App. C ruling from his permanent residence at Niḍugallu, in Śaka 1200. The record is of some interest as it refers to the grant of 2,000 areca palms by a Jaina merchant to the temple of Brahma-Jinālaya, into the hands of two Jainas one of whom was a Jina-Brāhmaṇa of Yajurvēda, Aitarēya-Śākhā, Vasishṭha-gōtra and the pravara Kauṇḍinya-Maitrāvaruṇa-Vasishṭha. The Brahmanical gōtra and the Vēdic śākhā adopted by the Jaina Brāhmaṇa deserves special attention. The income from the grant was to be used for reconstructing with stone from the "foundation to the pinnacle" the temple of Brahma-Jinālaya with the mahā-maṇḍapa, Bhadra-maṇḍapa, Lakshmī-maṇḍapa, gōpura, parisūtra, vandanamālā, mānastambha

Iruṅgōḷadēva or Iruṅgoṇadēva-Chōḷa-Mahārāja.

and makara-tōraṇa. This list of buildings gives us a definite idea of the details of architecture observed in a Jaina temple. It is further interesting to learn from the record that the donee mentioned above was a resident of the village Bhuvalōkanātha in Bhuvalōkanātha-vishaya, a district of Poṇṇamarāvati-sīme to the north of "the Southern Madhurā" in the southern Pāṇḍya country. This gift made to a Jina-Brāhmaṇa of the south shows the affinity which the Chōḷa chiefs of Niḍugallu had to the country of their origin as already observed in the case of Mallideva-Chōḷa-Mahārāja. The chief Iruṅgōḷadēva appears also to have been a Jaina by faith and No. 20 of App. C from Kotta-Śīvaram refers to Āḷpadēvī the queen of king Iruṅgōḷa who was a lay-disciple belonging to the Kāṇur-gaṇa and the Koṇḍakundānvaya.

Bammadēva-Chōḷa-Mahārāja and his overlord Jagadēkamalla II.

16. Still another chief of the same family who was, however, ruling Gōvindavāḍi, was Bammadēva-Chōḷa-mahārāja a subordinate of the Western Chāḷukya king Jagadēkamalla (No. 8 of App. C). The record is not dated; yet Jagadēkamalla the Chāḷukya overlord herein mentioned, could be no other than Perma-Jagadēkamalla II; for, it is not likely that these Chōḷa chiefs could have settled in the Anantapur district as early as the time of Jagadēkamalla I. (A.D. 1018 to 1042). If this identification of Jagadēkamalla is granted, it follows that Bammadēva-Chōḷa is very probably the same as Bammidēva-Chōḷa-Mahārāja, the father of Iruṅgōḷadēva-Chōḷa-Mahārāja. This record also supplies the interesting information that the whole community (kottaḷi) being assembled together, declared the gift of one daḷa-vīsa on each kammaṭa within the house and one hāga per month on each kammaṭa in the street. Kammaṭa is the small moveable furnace used by goldsmiths for melting gold and silver. On page 117, paragraph 49 of my *Annual Report* for 1913 are given some names of the ancestors of Iruṅgōḷa-Chōḷa-Mahārāja one of whom Iruṅgōḷa I. was a subordinate of the Western Chāḷukya Jagadēkamalla II.

Jaina temples and Jaina tomb-stones in the Madaksira taluk.

17. Pāta-Śīvara, Kotta-Śīvara and Amarapura in the Madakasira taluk of the Anantapur district, appear to have once been strong settlements of the Jainas with Jaina basatis in them. No. 40 from Amarapura just quoted refers to the teacher Padmaprabha-Maladhāridēva. The dilapidated maṇḍapa at Kotta-Śīvara was originally a Jaina basti built by Dāvaṇandi pupil of Pushpanandi-Maladhāridēva and repaired by Āḷpadēvī mentioned above (Nos. 20 and 21 of App. C.). No. 42 of App. C refers to the basati mentioned in No. 40 and says it was built by a lay disciple of Bāḷēndu Maladhāridēva, pupil of Tribhuvanakīrti-Rāvuḷa. Nos. 41 and 43 to 48 are tomb-stones (niśidhi or nishidhi) of Jaina teachers and their lay disciples.

Vīragals of Madakasira.

18. Cattle-raids, hāvaḷis, fights, sieges and the incidental deaths of heroes commemorated on vīragals, are frequently mentioned in the inscriptions from the Madakasira taluk. These range over a long period from the early 9th century down to the 17th and show the high sense of honour which the people uniformly entertained for the village patriots and their heroic sacrifices on behalf of the village. Some of these records are quite interesting in their details. The Harati chief Nañjarāyapparāja gave an ummaḷi-grant of a field to a certain Keñchanāgamaya of Jambulabaṇḍa for having successfully protected the village from enemies during 2 or 3 destructive raids (avāntra) (No. 749 of App. B.). An early record (No. 753 of App. B) states that Vīra-Kailāsa, son of Noḷamba-Kailāsa attacked Prabhurāma in the battle of Poḷalu and died; and the father Noḷamba-Kailāsa himself died on attacking Jagapa in a battle near Kaliyakallu. About A.D. 966, Eṟega or Eṟeyamma a servant of Ayyapadēva, son of Iṟiva-Noḷambādhirāja seems to have fought with the Chōḍa (Chōḷa) successfully, so that all the people of Peñjeṟu (Heñjeṟu-Hēmāvati) praised him (No. 17 of App. C.). A heroic fight is described in No. 33 of App. C, dated in Śaka 1369 (= A.D. 1447). Jannapa-Oḍeya and Bomme-Nāyaka of Gōsikeṟe with one lakh of infantry and a thousand horse appear to have attacked Eṟa-Pāpeya-Nāyaka of Halukūru. The latter dispersed the attacking army and killed 500 men and 100 horse. On this occasion Pāpi-Nāyaka's son-in-law Bīmasāniya Guḍe-Nāyaka and Sulaya, scored a victory over Mosage Māde-Nāyaka and Gaṅgavati-Nīla, by breaking their bow. A rent-free grant, *nēśara-koḍagi* or *udirappaṭṭi* as it occurs in a Tamil inscription No. 635 of App. B connected with the spilling of blood in the cause probably of protecting a community or a village, is mentioned in Nos. 19 and 58 of App. C.

The apparent reason for such a gift is stated in No. 58 to be "the giving up of life in kapāṭu (?)"—a word whose meaning is not intelligible to me. In this connection it may also be worth noting that the modern town of Ambāsamudram, which under the name of Rājarāja-chaturvēdimaṅgalam comprised a number of hamlets, was entitled an eṛivīra-paṭṭaṇa whose significance has been explained by me on page 100 of my *Annual Report* for 1913.

THE EASTERN CHALUKYAS.

19. An early grant of the Eastern Chālukyas is No. 7 of App. A which was sent for examination by Mr. Ramakrishnakavi, M. A. The record is written on three copper-plates of which the last is slightly injured at its proper left margin. They measure 7″ × 2″ and are strung on a circular ring on which is fixed a round seal as in the case of the other Eastern Chālukya copper-plates. The latter bears in relief on its surface, the legend "śrī-Sarvvasiddhi" in the middle, with the crescent above and an expanded lotus-flower below. The characters are old enough to be referred to the time of Jayasiṁha I. (A. D. 633-663) who was entitled Sarvasiddhi and correspond regularly with those of No. 5 of App. A in my *Annual Report* for 1913-14. Dr. Fleet refers to only one inscription of his time from Pedda-Maddāli in the Kistna district but questions its authenticity on account of the many inaccuracies in the language of that record. Consequently the present inscription which is above suspicion would be the second of Jayasiṁha's records hitherto brought to light. It is issued from Asanapura and mentions in order the kings, Kīrtivarman, Vishṇuvardhana-Mahārāja surnamed Makaradhvaja and Jayasṁhavallabha-Mahārāja. Makaradhvaja, the surname of Vishṇuvardhana (I) will be seen from the sequel to have also been a surname of Vishṇuvardhana (IV), the father of Narēndra-Mṛigarāja Vijayāditya. The surname "Sarvvasiddhi" of Jayasiṁha I. which is found on our seal is also found on the seal of the Pedda-Maddāli plates. The grant registered is that of the village "Niḍubaṛu or Niḍupaṛu" two gavyūtis to the east of Gaṇḍēṛu-rājadhānī on the bank of the river Mannēṛu and to the north of the river Vyāghranadī, in the Gaṇḍēṛuvāṭi (province). The grandfather of the donee Kāṭiśarman was a resident of Asanapura, a member of the ghaṭikā (college) of that place who had studied the two vēdas with pada, krama, and anukrama and was well versed in kalpa, upanishads, purāṇas, itihāsas, and many dharma-śāstras. Kāṭiśarman himself was equally learned in the Yajña-ritual, upanishads, mantras, itihāsas, purāṇas and the dharma-śāstras, belonged to the Hārīta-gōtra and was a student of the Taittirīya-śākhā.

Jayasiṁha I.

Asanapura or Asanapura-sthāna the place from which the grant was issued and to which the donee's grandfather belonged is also mentioned in No. 5 of App. A of the *Annual Report* for 1913-14, as the place of the donee therein mentioned. Gaṇḍēṛuvāṭi and Gaṇḍēṛu-rājadhāni must be connected with the later Kaṇḍēṛuvāṭi-vishaya which again seems to have derived its name from the modern village Kantēru in the Guntur taluk of the Guntur district. It may be noted that one of the stone inscriptions copied in this taluk (No. 94 of App. C) states that this province was a part of Velināḍu-vishaya and was situated to the south of the river Kṛishṇā. Niḍupaṛu or Niḍubaṛu the village granted can be identified with the modern Nidamarru in the Guntur taluk which is actually about 2 gavyūtis (i.e., 8 miles) to the east of Kantēru.

20. Nos. 14 and 15 of App. A were discovered by Mr. Rangaswami Sarasvati, B.A., at Pamiḍimukkala (Nuzvid estate, Kistna district), where they are reported to have been dug up by a private person. Both the records, consist of three plates each and are strung on a ring bearing a seal with legend "śrī-Vishamasiddhi." Those of No. 14 roughly measure $6\frac{1}{2}'' \times 2\frac{1}{2}''$ and the seal is partly broken. Those of No. 15 are roughly $7'' \times 2\frac{1}{6}''$ and show below the legend on the seal an expanded lotus flower and above the same the crescent and the sun, also partly broken. The rings were uncut when the plates reached me.

Vishṇuvardhana II.

The records are written in very corrupt Sanskṛit and refer themselves to the reign of Vishṇuvardhana (II), the son of Indra-Bhaṭṭāraka according to No. 15 and the son of Jayasiṁha-Vallabha according to No. 14. Evidently we have to understand that he was treated as an adopted son by Jayasiṁha-Vallabha Vishṇuvardhana bore the surname Vishamasiddhi as stated by Dr. Fleet in his account of the Eastern Chālukyas and also as confirmed by the legend on the present seals. Another probable surname of his as suggested by both these records was Praḷayāditya. One

of the grants viz., No. 15 is dated in the 3rd year of the king and both register grants of land at Paṇṭimuku (i.e. Pamiḍimukkala) in Vara-nāṇḍu-vishaya (Vela-nāṇḍu ?) to two Brāhmaṇas.

21. Another Eastern Chāḷukya record examined during the year is a set of five plates (No. 9 of appendix A) with raised rims strung on a ring fixed into the ornamental bottom of a circular seal which bears the legend 'śrī-Vishamasiddhi' in the centre, with an aṅkuśa laid flat immediately below it, a lotus flower further below, and the running boar with sun and crescent at the top of the legend. The inscription records a grant of the village Musinikuṇḍa in Tōṅka-Nātavāḍi-vishaya, to the Jaina temple Naḍumbi-vasati at Bījavaḍa (i.e. Bezvāḍa) [built by ?] Ayyaṇa-Mahādēvī queen of Kubja-Vishṇuvardhana-Mahārāja, through the Jaina teacher Kālibhadrāchārya of the Kavuṟūri-gaṇa and the Saṅgh-ānvaya. The ājñapti of the grant was the queen Ayyaṇa-Mahādēvī and the seal was marked with the legend of Kubja-Vishṇuvardhana-Mahārāja. The king however who issued the order was Vishṇuvardhana-Mahārāja son of Maṅgi-Yuvarāja and grandson of Vishṇuvardhana II. It is difficult to reconcile how Ayyaṇa-Mahādēvī could be mentioned as the ājñapti unless it be by supposing that the queen lived to a very old age or that the present charter was the renewal of an old grant of Kubja-Vishṇuvardhana. The latter supposition is perhaps the more probable since it explains the statement at the end of the grant that Ayyaṇa-Mahādēvī was the ājñapti of the original grant and that the charter was marked with the seal of Kubja-Vishṇuvardhana I.

Vishṇuvardhana III.

The language of the inscription is very corrupt and the date which appears to be expressed by the chronogram svadita (?) would correspond to Śaka 684 and would fall into the reign of Vishṇuvardhana's son Vijayāditya (I). The characters are identical with those employed in No. 9 of Appendix A of the *Annual Report* for 1913–14 which was also a grant of the time of Vishṇuvardhana (III). The ājñapti of the latter was the chief queen Vijaya-Mahādēvī. The reference to the Jaina teacher Kālibhadrāchārya and the Naḍumbi-vasati at Bījavaḍa is, so far, the earliest mention of Jainas and Jaina temples in Eastern Chāḷukya records.

Very few stone records of the Eastern Chāḷukyas are known. At Selapāḍu, in the Guntur taluk (No. 169 of Appendix C) has been discovered a record of the thirty-third year of Sarvalōkāśraya śrī-Vishṇuvardhana-Mahārāja. From the established genealogy of the dynasty we know that only Vishṇuvardhana III and Vishṇuvardhana IV had long reigns of thirty years and above. The inscription in question may therefore be safely assigned to either of the two kings and paleography does not militate against this assignment.

A stone record of either Vishṇuvardhana III or Vishṇuvardhana IV.

22. No. 22 of Appendix A is a record of the next king Vijayāditya I. The plates were secured for my Telugu Assistant while the latter was touring in the Guntūr taluk, Guntūr district, by M.R.Ry. M. Kalidasu Garu, B.A., B.L., High Court Vakil, Guntur. It consists of three plates measuring $6\frac{5}{6}''$ by $2\frac{2}{3}''$. The plates are strung on a ring whose ends are fixed into the bottom of a circular seal which is split in the middle. On the surface of the seal are the crescent at the top, the legend 'śrī-Tribhuvanāṁkuśa' in the middle and what looks like an elephant goad (aṅkuśa) on the side and an expanded lotus flower at the bottom. The ring was not cut when the plates reached my office. The first king mentioned is Maṅgi-Yuvarāja with the title Vijayasiddhi. His son was Sarvalōkāśraya Vishṇuvardhana-Mahārāja and his son was Vijayāditya-Mahārāja who granted the village Śakharambu in Viḷānāṇḍu (i.e., Velanāṇḍu), to the Brāhmaṇa (Bhaṭṭāraka) Dēvaśarman of the Hārīti-gōtra and the Āpastamba-sūtra, a resident of Kārāṁchēḍu.

Vijayāditya I.

This is the first of the grants of Vijayāditya I brought to light. The biruda Tribhuvanāṁkuśa found on the seal has hitherto been seen only on the seals of his grand-son Vijayāditya (II) Narēndra-Mṛigarāja. Other titles of Vijayāditya I are Vijayasiddhi and Vikrama-Rāma mentioned by Dr. Fleet. The date of the grant though it is briefly stated allows of verification since the Uttarāyaṇa-saṁkramaṇa generally occurs in the month of Pushya. Mr. Sewell's List of the Eclipses of the moon in India mentions one on December 25 Sunday of A.D. 763 which falls into the reign of Vijayāditya I. It is not impossible that this is the actual date of the grant intended.

23. The next Chāḷukyan plate represented in the collection is No. 5 of Appendix A. It consists of three plates with high rims measuring $8\frac{2}{3}'' \times 3\frac{1}{3}''$. The plates are strung on a ring the ends of which had originally been secured in the bottom of a seal but have now got loose. The plates could consequently be taken out for purposes of decipherment and printing without actually cutting the ring. The seal too which must have been completely round has been altogether damaged and become hollow evidently on account of the lead that filled the hollow space, having run out. It bears the legend 'śrī-Tribhuvanāṁkuśa' followed by a floral design (?) or an aṅkuśa with the crescent and star above it and an expanded lotus flower below.

Vijayāditya II.

The plates belong to the reign of Vijayāditya, son of Vishṇuvardhana-Mahārāja entitled Makaradhvaja and grandson of Vijayāditya. They record the grant of the village Tāṇḍivāḍa in Kōnūru-nāṇḍu-vishaya to two Brāhmaṇas, Vṛiddha-Maṇḍa and Dōṇa on the occasion of a solar eclipse. The executor (ājñapti) of the grant was Niravadyēśa-Vatsala and the writer Aksharalikhitāchārya. The title Niravadyēśa-Vatsala borne by the ājñapti indicates that his master, king Vijayāditya may have held the title Niravadya which was a well known surname of the Western Chāḷukya king Vijayāditya (II). From the genealogy of the Eastern Chāḷukya kings given at page 283 of *Indian Antiquary* Vol. XX, it will be seen that Vijayāditya of our record must be identical with Narēndra-Mṛigarāja Vijayāditya II, whose seal bears the legend 'śrī-Tribhuvanāṁkuśa'. It may be noted that this king as stated by Dr. Fleet called himself Vijayāditya in his own grants.

24. A set of copper-plates (No. 1 of Appendix A) received from the Sub-Collector of Bezwada, supplies some interesting information about the kings of the Eastern Chāḷukya dynasty. The plates were dug up in the Nandigama taluk and have been treated by this officer as treasure trove. They are 5 plates with high rims, measuring $9\frac{1}{3}'' \times 4\frac{1}{6}''$ and are strung on a ring which had not been cut when the plates reached me. The edges of the ring are deeply set in an ornamental base supporting a circular seal whose rim all round is shaped like a lotus-creeper with a full-blown lotus proceeding from one of its ends and represented flat on the surface of the seal. To the proper right of this lotus is an elephant-goad (aṅkuśa), and above these symbols is the legend śrī-Tribhuvanāṁkuśa in Chāḷukyan characters. Above the legend is the running boar facing the proper left flanked by the sun and moon and two chauris.

The record is throughout in Sanskṛit except in the few lines where the description of the boundaries is given in Telugu. The engraving is done pretty carefully, but the language is very corrupt. The usual genealogy from Satyāśraya-Vallabhēndra's younger brother Kubja-Vishṇuvardhana down to Vikramāditya II has been given with the few following changes: (1) that Narēndra i.e., Narēndra-Mṛigarāja-Vijayāditya (II) ruled for 48 years (see remarks by Dr. Fleet in *Indian Antiquary*, Vol. XX, page 100 f); (2) that Guṇakenalla occurs as a variant of Guṇaga or Guṇaka in the name Guṇaga-Vijayāditya III; (3) that Vikramāditya II the son of Chāḷukya-Bhīma I ruled for one year instead of 11 months as adopted by Dr. Fleet; and (4) that Vijayāditya V (Bēta-Vijayāditya), by an erroneous spelling, appears as Bēka-Vijayāditya. After the short reign of Vikramāditya (II), Dr. Fleet's table mentions Bhīma III. who reigned for 8 months being succeeded by Yuddhamalla II, son of Tāḍapa, who killed him. Yuddhamalla, also sometimes called Malla, is actually omitted in some inscriptions though he had a rule of seven years, while in others he is placed immediately after his father Tāḍa. Dr. Hultzsch suggested that the omission might be due to his conqueror and successor Chāḷukya-Bhīma II. probably ignoring his name. This suggestion seems to receive some support from what is stated in ll. 19–21 of the inscription under review. We are told that the feudatory Śabara chiefs, the commanders of the Vallabha (i.e., the Rāshṭrakūṭa) forces and others apportioned among themselves the (Chaḷukyan) territory for seven years; and king Bhīma, i.e., Chāḷukya-Bhīma (II) the son of Vijayāditya, *treating with insult* Mallaparāja who had put on the crown at this juncture, ousted the usurpers and reigned for 12 years. The next king Amma II, the son of Chāḷukya-Bhīma II, is stated to have reigned for 11 years after succeeding to the throne and to have then proceeded to the Kaliṅga country 'in wrath against Kṛishṇa? (Kṛishṇa-kōpāt). At this time the inscription states, the kingdom was ruled to the great joy of the people by Dānārṇava the son of Bhīma (i.e., Chāḷukya-Bhīma II) and Aṅkidēvī,

Vijayāditya (VI) Amma II.

with the consent of his step-brother (Amma II). It was perhaps during the reign of this Dānārṇava that the grant recorded in the inscription was made, the order however, being issued in the name of the Mahārājādhirāja Paramēśvara Parama-Bhaṭṭāraka Vijayāditya (i.e., Amma II) and addressed to the residents of the Nātavāḍi-vishaya. The chiefs of a subordinate family called Sāmantavoḍḍi are here mentioned. The first of these was Guṇḍiya-Rāshṭrakūṭa. His son was Eṛiya-Rāshṭrakūṭa and his son by Vandyanāmbā was Guṇḍyanārya also called Kākatya-Guṇḍyana. At the instance of this chief was granted to the Brāhmaṇa Dommana, the village Māṅgallu on the occasion of the summer solstice. The particular reason for making the grant was that this Dommana observed the Karpaṭīvrata in order to please the chief Kākartya (i.e., Kākatya) Guṇḍyana. This religious observance of avowed poverty according to the inscription, consisted in bathing early every day, observing continuous celibacy, speaking truth, preserving purity, compassion, liberality and ritual and practising forbearance and kindness. Māṅgallu the village granted must be identical with one or the other of the two villages Maṅgollu and Māgallu, in the Nandigama taluk of the Kistna district. The ājñapti (executor) of the grant was Kaṭakarāja and the composer Pōtana-Bhaṭṭa.

Karpaṭīvrata.

25. The Chellūr plates of Kulōttuṅga-Chōḍa II dated in Śaka 1056 (= A.D. 1134) but corrected by Professor Kielhorn to Śaka 1065 for purposes of calculation (*Epigraphia Indica*, Volume VII, Appendix No. 574), have been published in *Indian Antiquary*, Volume XIV. From a number of Tamil and Telugu inscriptions Messrs. Sewell and Swamikannu Pillai have clearly shown that the initial date of this king must be Śaka 1055 or A.D. 1133. No. 116 of Appendix C, confirms the result of their calculations by combining Śaka 1059 with the fourth year of the king. The later Eastern Chāḷukya copper-plates excepting those of Chellūr, mention the fact that the Vēṅgī country became devoid of a ruler subsequent to Vikrama-Chōḷa's departure to the South and Dr. Hultzsch surmised that this statement only suggested that the king's absence resulted in political troubles brought about by the growing influence of the Velanāṇḍu chiefs and the ambitious invasion of the Western Chāḷukya king Vikramāditya VI. The political troubles could not, however, have been of a very serious nature, for we find that the Chāḷukya-Chōḷa kings continued to assert their sovereignty, though perhaps in a lesser and more limited degree. A large number of inscriptions dated in their reign mention the Velanāṇḍu subordinates Goṅka and his son Rājēndra-Chōḍa.

Kulōttuṅga-Chōḍa II.

26. The continuation of the Eastern Chāḷukya suzerainty in the Vēṅgī kingdom after Vikrama-Chōḷa and its rule by the local Velanāṇḍu chiefs, is supplied by the set of copper-plates (No. 23 of Appendix A), which was kindly lent for examination by the Tahsildar of Bapatla. The plates are 5 in number and are hung on a big ring the ends of which are fixed into the bottom of a seal which bears the legend 'śrī-Tribhuvanāṅkuśa' between two lines with the symbols of the sun, the moon and star, two parasols, the Chōḷa-Tiger, aṅkuśa, lotus and the svastika (?) above, and the Chāḷukyan boar, the disc (chakra), sandals, drum, double-conch, lamp stands and a few other unintelligible symbols below. The ring was not cut when the plates reached me. It is curious how despite this the set is incomplete commencing as it does with No. 3, marked on the second side ef the existing plate and stopping abruptly with the mention of the donee, omitting the usual imprecations, etc. Evidently the plates had been examined sometime before this and the now-missing plates were lost on that occasion. Nevertheless the information conveyed by the existing plates is very interesting, giving us, as they do, an account of the later Chāḷukya sovereigns who held sway over the Vēṅgi country down to the time of Rājarāja (II) and of their subordinates the Velanāṇḍu chiefs down to Rājēndra-Chōḍa.

Rājarāja II and the Velanāṇḍu chiefs.

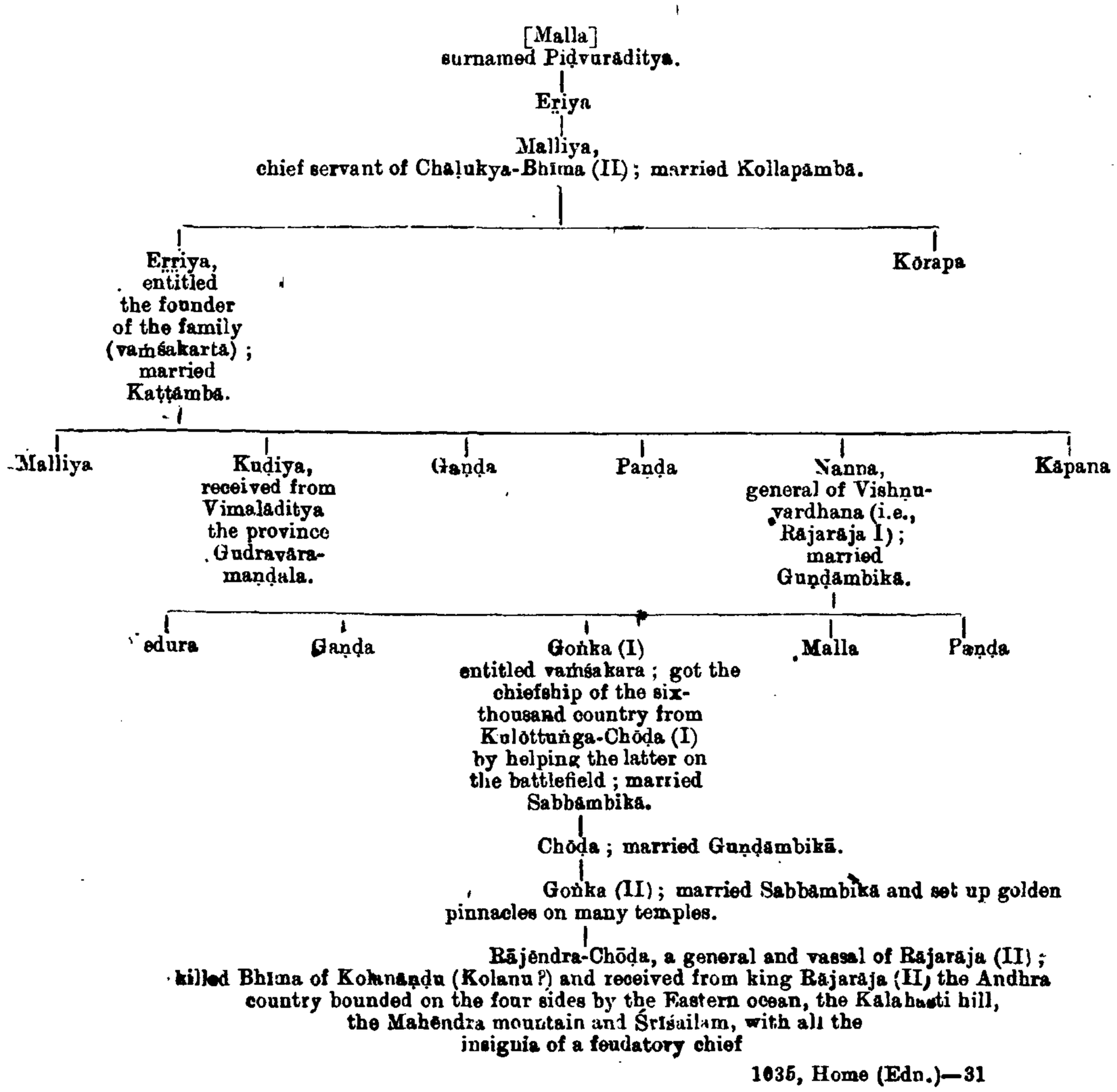
The historical genealogy of the Eastern Chāḷukyas mainly agrees with that given by Dr. Fleet. Some serious differences may, however, be noted. The reign of Vishṇuvardhana IV is altogether omitted and a new Vishṇuvardhana, a son of Vijayāditya (II), is mentioned with a rule of 50 years, followed by Kali-Vishṇuvardhana. Kollabhigaṇḍa Vijayāditya who ruled for 6 months after Chāḷukya-Bhīma (I) is stated to have died in a battle at Virajāpuri. Dānārṇava is stated to have ruled for 30 years and the interregnum that followed his rule,

to have extended over 27 years. Vikrama-Chōḍa ruled for 17 years and his son Kulōttuṅga (II) for 15. He was succeeded by his son Rājarāja (II). The three last items of information are new and deserve to be noted inasmuch as the Chellūr plates of Kulōttuṅga-Chōḍa II, the latest of the Eastern Chāḷukya plates published so far, give only 15 years for Vikrama-Chōḷa. According to the Tamil inscriptions the reign of Vikrama-Chōḷa does actually go up to 17 years. The approximate correctness of this statement will be clear when it is found that the accession of his son Rājarāja (II) as fixed by Professor Kielhorn from other inscriptions is A.D. 1146, i.e. two years earlier than the last year of his father Kulōttuṅga (II) during which Rājarāja might have ruled as crown prince. The reign of Rājarāja over the Vēṅgī country was not an established fact hitherto, but was only inferred from a number of Telugu inscriptions which yielded for him the initial date A.D. 1146 (see also No. 114 of Appendix C). Tamil inscriptions of the reign of Rājarāja II are generally dated not beyond his 19th year, only one record of a doubtful date referring to his 27th. The date of the copper-plates under review which give the Śaka year 1091 combining with it the 23rd regnal year of the king, not only proves the correctness of Prof. Kielhorn's calculation of the date of accession of Rājarāja, but also shows that his rule must have extended beyond 19 years and perhaps right up to his 27th (see *Annual Report* for 1913, p. 107). Another doubtful point cleared up by this record is the relation that existed between Kulōttuṅga (II) and Rājarāja (II) which had been hitherto nowhere definitely mentioned (ibid.).

Length of reign of Vikrama-Chōḷa, Kulōttuṅga-Chōḷa II and Rājarāja II.

27. The account of the Velanāṇḍu chiefs which follows, has not been found possible to make out completely on account of the bad preservation of the plates here. The following genealogical table, however, gives the information about them so far as it could be made out :—

Genealogy of the Velanāṇḍu chiefs.



This last chief Rājēndra-Chōḍa while he was staying at Dhanadapurī (i.e., the modern Tsandavōlu in the Repalle taluk of the Guntūr district) made a gift of the village Inuṅgaṟṟu to a Brāhmaṇa, on an auspicious day in the Śaka year 1091 which was the 23rd year of Rājarāja's reign.

This account of the feudatory chiefs of Velanāṇḍu differs in some respects from that given by the Piṭhāpuram inscription of Pṛithvīśvara (*Epigraphia Indica*, Volume IV, page 32f.) as may be seen by comparing the table given above with the one printed at ibid. page 35. From Nannarāja or Nanna both the tables agree, the plates under review supplying the fresh information that Nanna was the general of the Chāḷukya king Vishṇuvardhana (i.e., Rājarāja I) and that he married Guṇḍāmbikā. The Piṭhāpuram plates also differ in stating that Nannarāja was not a brother (as our plates state), but a grandson of Kuḍiya or Kuḍiyavarman, the vassal of Vimalāditya. It might also be noted that the grandfather of Kuḍiya was a certain Malliya, a vassal of Chāḷukya-Bhīma (II); and Malliya's grandfather was [Malla] alias Piḍvurāditya — a surname applied in the Piṭhāpuram plates to a certain Malla the father of Kuḍiya.

Differences between this and the genealogy given in the Piṭhāpuram inscription.

Further, according to the tabular list of inscriptions given by Dr. Hultzsch at page 39 of *Epigraphia Indica* Volume IV, the date of our record, viz., Śaka 1091, would fall into the reign of Rājēndra-Chōḍa Pṛithvīśvara who is also stated to have been a subordinate of Rājarāja II. This Pṛithvīśvara as described in the Piṭhāpuram pillar inscription was the son of Kulōttuṅga Manma-Goṅka III and Jāyāmbikā. The donor of our grant was, on the other hand, the son of Goṅka II and Sabbāmbikā and a subordinate of Rājarāja II. It suggests to me therefore that most of the dates given for the chiefs Goṅka III and Rājēndra-Chōḍa by Dr. Hultzsch from stone records where parentage is not generally specified may have to be assigned to Goṅka II and his son Rājēndra-Chōḍa, in the light of the present record.

28. Seven stone inscriptions in the collection also refer to the Velanāṇḍu chief Rājēndra-Chōḍa. These range in date between Śaka 1089 and Śaka 1095. No. 108 which is not dated registers gifts by certain members of the Mandaḍi family among whom were Nāmi-Nāyaka and his younger brother Prōli-Nāyaka. On page 89 of the Annual Report for 1908, are mentioned three chiefs of this family, viz., Nāva, his younger brother Prōla or Mandaḍi-Prōla and his younger brother Maṭṭa a subordinate of the Velanāṇḍu chief Goṅka (II). In an inscription of Saka 1060 (No. 11 of 1908) Pedda-Koṇḍapa-Nāyaka is stated to be the son of a certain Nāvi-Nāyaka. This latter chief might be identical with Nāva, the elder brother of Prōla referred to above and with Nāmi-Nāyaka of No. 108 of Appendix C. Mandaḍi Prōli-Nāyaka and Nārāyaṇa are two other members of the same family appearing in No. 107 of Appendix C, as sons of Pedda-Prōli-Nāyaka. In No. 105 of Appendix C, are mentioned Mandaḍi Prōli-Nāyaka and his younger brother Malli-Nāyaka as sons of Nāmi-Nāyaka and subordinates of Kulōttuṅga-Rājēndra-Chōḍeva-rāja. Prōla or Peda-Prōla of the Mandaḍi line calls himself 'the lord of the Giripaśchima (i.e., Koṇḍapaḍumaṭi) district' in No. 7 of 1908. He was a subordinate of the Koṇḍapaḍumaṭi chief Maṇḍa (II), a contemporary of Velanāṇṭi Rājēndra-chōḍa, son of Goṅka (II) (*Epigraphia Indica* Vol. VI, page 269f). The family title of the Mandaḍi chiefs was 'lord of Sirivrōlu' in the case of some and 'lord of Tanarumbaṟiti' in the case of others. Another member of this same family, named Kōṭa is described as a favourite servant and an ornament among the councillors of Goṅka (No. 104 of Appendix C). The chiefs of this family thus appear to have been the hereditary servants of the Velanāṇḍu kings.

Their subordinates—the members of the Mandaḍi family.

Speaking of the Velanāṇḍu chiefs it may not be out of place to note that the work Kēyūrabāhucharitramu of the Telugu poet Mañchana was dedicated to Naṇḍūri Guṇḍanna-mantri, the grandson of Kētana-mantri a minister of Pṛithvīśvara, the greatgrandson of Kommana-Preggaḍa a minister of Velanāṇṭi-Chōḍa or Kulōttuṅga Rājēndra-Chōḍa son of Goṅka and the great-great-grandson of Gōvinda-Preggaḍa of the Kauśika-gōtra, a minister of Velanāṇṭi-Goṅka (Lives of the Telugu poets by Mr. Viresalingam Pantulu, page 95f).

The Telugu work Kēyūrabāhucharitramu and the ministers of the Velanāṇḍu chiefs therein mentioned.

29. A set of seven copper-plates of which the fifth and the sixth are broken were received from the Superintendent, Government Museum, Madras, for examination. They measure 8½″ × 5″ each and have raised rims. The last plate which ends with the description of the boundaries of the village granted, shows that the inscription was not completely written. The usual ring-hole found near the right margin of each plate proves the existence of a ring which is now lost.

Later Eastern-Chāḷukya king Vishṇuvardhana Mallapa.

The plates register a long inscription of the later Eastern Chāḷukya king Vishṇuvardhana Mallapa who according to the Piṭhāpuram pillar inscription was crowned at Piṭhāpuram on the 16th June A.D. 1202 (*Epigraphia Indica*, Volume IV, page 229). A few points in the genealogy which differ from that given in the Piṭhāpuram inscription are: (1) Vishṇuvardhana IV is stated to have ruled 33 years instead of the usual 36 years; (2) we are informed that Narēndra-Mṛigarāja ruled for 48 years, fought 300 battles and built as many Śiva temples, tanks and villages—other inscriptions mentioning only 108 such battles and temples; and (3) Kollabhigaṇḍa-Vijayāditya ruled for 6 years while correctly it must have been 6 months as noted by Dr. Fleet from other inscriptions. It has been observed already that Dānārṇava ruled the kingdom while Amma (II) had gone to the Kaliṅga country. Dānārṇava's rule is here stated to have lasted only for 3 years. "After him the earth seemed as if it were running about penitent for 27 years, not being able to obtain a suitable lord." This period of interregnum agrees with what has been stated of the same in the Raṇastipūṇḍi plates of Vimalāditya (*Epigraphia Indica*, Volume VI, page 349). Then came to the throne Śaktivarman who ruled for 12 years; his brother Vimalāditya who married the daughter of the Chōḷa emperor ruled for 7 years; and then came Rājarāja who ruled for 40 years. His son Rājēndra-Chōḍa (Kulōttuṅga I) ruled for 50 years, which is correctly so, as derived from his stone inscriptions (*Annual Report* for 1913, page 106). The inscription next states that Kulōttuṅga's son Vikrama-Chōḍa went to rule the Chōḷa country. By this, we have to infer that the Vēṅgī country was till now, under the direct suzerainty of the Chōḷa emperors, Kulōttuṅga I, and Vikrama-Chōḷa but that afterwards either the deputies appointed by the Chōḷa kings or those who usurped that position for themselves, ruled that country.

The inscription then mentions a collateral branch of the Eastern Chāḷukya chiefs who were descended from Bēta-Vijayāditya V, down to Malla-Vishṇuvardhana, in the very same terms as the Piṭhāpuram inscription, the only difference being that the mother of Vishṇuvardhana is here called Lakshmī, while in the other she is named Gaṅgā. It also adds that Vishṇuvardhana bore the surname Karavāla-Bhairava. A subordinate, of this king, who belonged to the solar race was Mahādēva whose father was another Vishṇuvardhana and grandfather, Bhīma. These latter are stated to have ruled over a province watered by the Gautamī (i.e., the Gōdāvarī) and called Malayāvani. Their eulogy makes them the lords of Maddūripura, descendents of the solar race, supporters of the Chāḷukya dominion (whose flags were) decorated by a row of Garuḍa birds and who patronised the Brāhmaṇas of Vēṅgīpura. The chief Mahādēva, is stated to have granted in the Śaka year 1127, Phālguṇa, a village surnamed Chandrāvuri in Chēṅgūṟu-nāṇṭi-vishaya to 130 Brāhmaṇas, whose names are given in detail. The titles borne by these Brāhmaṇas are rather peculiar and occur again in a stone inscription from Nūtakki, in the Guntūr district (No. 117 of Appendix C). They were the special devotees of (an image of) Hanumān given to them by Rāma himself and established in the agrahāra of Māshāpurī on the western bank of the Gōdāvarī.

KAKATIYAS.

30. Of king Gaṇapati of this dynasty who is known to have ruled for no less than 62 years (*Annual Report* for 1906, pge 79, paragraph 3) we have inscriptions ranging in date from Śaka 1133 to 1172. His earliest known record was copied in 1905 and was dated in Śaka 1131 (No. 204 of 1905). No. 88 of Appendix C comes next in order. It mentions the kings subordinate, the Mahāmaṇḍalēśvara Kōṭa-Mummaḍidēva, son of Gaṇḍabhūpati. The genealogy of the Kōṭa family

Gaṇapati—his subordinates Kōṭa-Mummaḍidēvarāja son of Gaṇḍabhūpati and Jāyapa-Nāyaka.

obtained from known records and given on page 138 of the *Annual Report* for 1916, does not mention either of these two chiefs. In a record of Śaka 1145 (No. 167 of Appendix C) Jāyapa-Nāyaka the famous general of Gaṇapati appears as a donor of land to a Śiva temple raised by a private individual. From the Chēbrolu and the Gaṇapēśvaram records (*Epigraphia Indica* Vol. VI, pages 38ff. and Vol. III, pages 82ff.) we already know that Jāya was not only a general of Gaṇapati but also his brother-in-law. No. 82 of App. C refers to the temple of Ayyakulatilaka-Chōḍīśvara at Chembrōlu which must be the same as the temple of Chōḍēśvara built by this general in the name of his father, and which was also known as Ayyavaṁśa-tilaka (*Epigraphia Indica*, Volume VI, page 39).

Kākatīya copper-plate grant of Gaṇapati.

The first Kākatīya grant on copper-plates (No. 4 of App. A) hitherto discovered, which belongs to the time of Gaṇapati was kindly placed in my hands by M.R.Ry. Ramakrishnakavi, M.A., of the Oriental Manuscripts Library, Madras. No information regarding their discovery has been received. The plates are three in number and measure 9″ by 5″. They are strung on a circular ring which was cut before the plates reached me. The ends of the ring are fixed into the bottom of a circular seal. On the latter on a countersunk surface are seen the figures of a boar and a cow facing the proper left. In front of these is a dagger and above them are the crescent and the sun. The plates supply the genealogy of the Kākatīyas and state that in the solar race was born king Manu who "prescribed the duties for the several castes." In that family was born king Karikāla-Chōḷa who, wandering about on a hunting expedition reached the southern country (Dakshiṇāpatha) and there pitched his camp at a place called Kākatipura. This mention of Kākatipura supplies us with a new derivation of the dynastic name Kākatīya, different from those hitherto put forward. Durjaya who was next born in this family was so powerful that from his time the Kākati kings who came after him were called Durjayas. This story of Karikāla is rather difficult to believe in face of the well-known fact that Karikāla-Chōḷa is the famous Tamil king of the South, who is also claimed as ancestor by the Telugu-Chōḍa chiefs. After Prōla, Rudra and Mahādēva in succession, came Gaṇapati whose minister was Dēvarāja. This minister had four sons Rāma, Tikka, Mañchaya and Bēta. The second of these, Tikka or Tikka-Chamūpati, made a grant of the village Garavapāḍu to 50 Brāhmaṇas, in the Śaka year 1182, Raudra.

Rudramadēvī.

31. Of the time of Rudramadēvī, the daughter and successor of Gaṇapati, we have seven records which range in date from the second year of her accession, viz., Śaka 1183 to Śaka 1210. A very influential officer of hers was one Paruvata-Nāyaka who is described as the queen's *aṅgaraksha* (aid-de-camp) and stated to have been governing in her name (Nos. 130, 155 and 156 of App. C).

The Malkāpuram inscription of her time.

32. The huge pillar inscription at Malkāpuram in the Guntūr taluk of the Guntūr district, also belongs to the reign of Rudramadēvī. It was brought to the notice of the Archæological Superintendent by Mr. J. Ramayya Pantulu in 1915 and a short note on its contents by the same scholar appears in the report of the Archæological Superintendent for 1915–16, page 44f. The ruined temple before which the pillar is set up is now known as Pichchigullu to the people, and it will be seen from the sequel that it was once a flourishing big temple dedicated to god Viśvēśvara (Śiva) in which were also instituted a maṭha and a feeding-house. The inscription is of very great interest both for the historical information it supplies regarding the Kākatīya kings and for the detailed account which it gives of the famous Pāśupata teachers who preceded Viśvēśvara-Śivāchārya of the Gauḍa country who was himself the royal preceptor and a highly learned scholar.

Svayaṁbhu, the god Śiva at Warangal, who was the tutelary deity of the Kākatīya kings, as stated in the Sanskrit work Pratāparudrīya, is invoked at the beginning of the inscription. In the family of the Durjaya-Kshatriyas, i.e., the unconquerable (Kākati) kings, was born the powerful Prōla whose son was Rudra. His younger brother was Mahādēva who ruled after him. The son of the latter was the famous

Ganapati. His daughter was Rudradēvī in whose time the record under review is dated. The succession of Rudrāmbā to the Kākatīya throne under the male name Rudradēva-Mahārāja has been frequently referred to in earlier epigraphical reports. In praising the greatness of Rudradēvī the inscription makes the statement: "What greater prosperity of the illustrious Rudradēvī could be described than that her son was the glorious Rudradēva, a pearl of the Kākati dynasty (vaṁśa) whose birth announced the destruction of the enemies, who devastated the empires of the three sovereigns and the strength of whose arm was blessed by the holy hand (śiva-hasta) of the illustrious teacher Viśvēśvara." This statement that Rudradēva (i.e., Pratāpa-Rudra) was the direct son of Rudrāmbā is not consistent with what the Pratāparudrīya has to say on this point. Pratāpa-Rudra according to the latter was the daughter's son of Rudrāmbā and was adopted by his grand-mother as her own son, being appointed to succeed her on the Kākatīya throne. It must be noted that the reference to the birth of Pratāpa-Rudra in this inscription of his mother of date Śaka 1183, shows that he was already born in that year. Thus the genealogical portion of the inscription supplies the interesting fact of the relationship of Pratāpa-Rudra to Rudrāmbā which plainly interpreted would be that of a direct son and not one adopted as the Pratāparudrīya puts it.

Kākatīya genealogy.

33. Of greater interest is what follows of the history of the Śaiva teachers and of their influence on the royal families of that period. There was the country known as the Ḍahaḷa-maṇḍala situated between the rivers Bhāgīrathī (i.e., Ganges) and Narmadā and in it was a line of Śaiva teachers whose founder was Durvāsas. In this line appeared Sadbhāva-Śaṁbhu who received from the Kalachuri king Yuvarājadēva as a maintenance gift (bhikshā) the Three-Lakh province (i.e., one in which there were three lakhs of villages). This teacher founded a monastery (maṭha) called Gōḷakī-maṭha and transferred the province for the maintenance of the teachers of that maṭha. In the same line was born Sōma-Śaṁbhu who composed in his own name the work called Sōmaśambhupaddhati. Then came Vāma-Śaṁbhu whose feet were also worshipped by the Kalachuri kings. He had thousands of desciples who by their mere sight were capable of blessing or cursing the lords of the earth. In due course appeared Śakti-Śaṁbhu and his pupil was Kīrti-Śaṁbhu. Then came the revered Vimala-Śiva born in the Kēraḷa (country) who was highly respected by the Kalachuri kings. His pupil was Dharma-Śiva or Dharma-Śaṁbhu. The pupil of this Dharma-Śaṁbhu was Viśvēśvara-Śaṁbhu who administered the dīkshā (i.e., initiation) to king Gaṇapati and was himself a vedic scholar and a resident of the village Pūrvagrāma in the province Rāḍhā of the Gauḍa country. His other royal desciples were the Chōḷa and the Mālava kings as also the kings of Kalachuri. Gaṇapati actually styled himself the son of this teacher, evidently after receiving the Śaiva initiation. Viśvēśvara-Śiva's influence with king Gaṇapati appears to have been very great. Numerous teachers of the Śaiva faith from the Gauḍa country and numberless poets were rewarded by the king at the teacher's instance, while the teacher himself initiated a number of kings into the Śaiva faith by cutting asunder their pāśa (attachment to the world). 'With hanging ear-ornaments and a high tuft of gold-coloured matted hair, a brilliant face and necklaces, the teacher Viśvēśvara-Śaṁbhu seated in the hall of instruction (vidyā-maṇḍapa) of Gaṇapati's palace was indeed an object worthy of sight.'

Śaiva teachers of the Gōḷaki-maṭha in the Ḍahaḷa country.

In the Śaka year 1183, which corresponded to Durmati, on Friday the 8th of the dark half of Chaitra and the first day of Mēsha (corresponding to 25th March A.D. 1261), queen Rudradēvī gave to the teacher Viśvēśvara-Śaṁbhu, the village Mandara together with the laṅka-lands of the river, situated in Kaṇḍravāṭi a district of Velanāṇḍu-vishaya on the southern bank of the river Kṛishṇavēṇī, in accordance with the desire of her father who had already orally made a gift of it to the teacher. She also gave on this occasion, as a subsidiary gift the village of Velaṅgapūṇḍi (Velagapūḍi) to the same teacher. Among the boundaries of the village are mentioned Penumbāka, Uppalapāḍu, Rāvipūṇḍi, Penumbaḍi, Perakamma and Inuṅgālu, the first four of which correspond to the modern Penumāka, Vupalapādu, Rāyapūdi, and Penumūli (?).

34. At Mandaram (the present Mandadam) the teacher established a temple for the god Viśvēśvara, built a monastery and a feeding-house, settled many Brāhmaṇas, and gave the village the name Viśvēśvara-Gōḷaki. In this village Mandaram coupled with Velaṅgapūṇḍi he gave to 60 families of Drāviḍa-Brāhmaṇas, 2 puṭṭis of land each, measured by the well-known rod of Penumbāka, with full power to sell, exchange or mortgage. The remaining land he divided into three parts and gave one for the maintenance of the Śiva temple, another for the maintenance of the students and the maṭha of the Śaiva Puritans (Śuddha-Śaiva) and the third for the maintenance of a maternity, a hospital and a Brāhmaṇa feeding-house. There were three teachers appointed for teaching the Vēdas, Ṛig, Yajus, and Sāman and five teachers for teaching logic, literature, and the āgamas; one capable doctor and one accountant (kāyastha). Each of these ten received two puṭṭis of land. In the temple were ten dancing-women and eight drummers including two pipers (mukharī) who received 1 puṭṭi of land each. One Kaśmirian (songster), 14 song-stresses, 6 dancing-women and karaḍā-drummers, 2 Brāhmaṇa cooks and 4 servants, and likewise 6 Brāhmaṇa servants for the maṭha and feeding-house together, 10 village-guards called Vīrabhadras, who, coming from the Chōḷa country wore matted hair, belonged to one of the four castes and did such acts as 'cutting off their scrotum, head or stomach' for the protection of the village, 20 other Śaiva devotees who were also servants of the village and were known as Vīramushṭi-servants and had to do the duties of goldsmith, copper-smith, mason, bamboo-worker, black-smith, potter, architect, carpenter, barber and artisan. Thus were given to 73 servants, 1 puṭṭi of land each. For the garden all round (the temple), Viśvēśvara-Śivāchārya gave one-sixteenth of a nivartana of land. The preceptor moreover, gave to 30 Brāhmaṇas of the Śrīvatsa-gōtra and the Sāmavēda, the natives of Pūrvagrāma in the province of Dakshiṇa-Rāḍhā of the Gauḍa country, 1 puṭṭi each and appointed them to supervise the income and expenditure of the village and keep accounts of these in writing. Thus the total of 150 puṭṭikas was given for the maintenance of the several services so as to last as long as the sun and the moon exist. Women held hereditary rights in the above arrangement and were permitted, when they had no sons, to enjoy their shares, provided they kept their āchāra and arranged through their agents for the proper discharge of the services for which the grants were made. Other lands of the village were allotted for the enjoyments of the gods and for feeding and clothing the itinerant Śaiva mendicants of the Kālānana (i.e., Kālāmukha) school who were Pāśupatas and had devoted themselves to study. Arrangements were also made for feeding at all times without any obstruction, *all (poor) people from the Brāhmaṇa down to the Chaṇḍāla* who came and asked for food. In the presence of hundreds of Śaivāchāryas, Viśvēśvara-Śivāchārya ordered that the chief of the temple, the feeding-house, the monastery and the whole village was to be the one who was installed by a preceptor of the Gōḷaki-line and was an adept in the mysteries of the Śaiva faith, well-versed in the Śaiva doctrine, the protector of the Śaiva-Santāna, pure, resigned, merciful, learned, the foremost among virtuous Brāhmaṇas and a great naishṭhika teacher. For this work of supervision of the above-mentioned charities the presiding teacher was given 100 nishkas as his fee. If the teacher happened to be negligent of his duties or otherwise misbehaved the whole Śaiva community (Sāntānika) was empowered to appoint another in his place. On the occasion of the solar eclipse (on 1st April A.D. 1261) which evidently followed the above date, Viśvēśvara-Śivāchārya bathed in the Kṛishṇavēṇī river along with numerous Brāhmaṇas and after sipping water according to rule, pronounced a curse upon those who obstructed his charities, or destroyed them.

The donee Viśvēśvara-Śivāchārya and his charities.

The inscription before closing mentions a few other charities of Viśvēśvara-Śivāchārya which were made in various other places. At Kāḷīśvara he founded a monastery called Upala-maṭha (cf. Kalmaṭha quite popular in the Bellary district), and gave it the Brāhmaṇa village Ponnagāma founded by himself. At Mandrakūṭa he set up a liṅga named after himself and gave for the maintenance of the temple and the feeding-house the villages Mānēpalli and Ūṭṭupalli; in the town of Chandravalli he set up a liṅga after his name, extended the bund of the Kambhampalli tank and gave half of it for the worship of that liṅga. Having founded in

Other charities.

Ānandapada a town called Viśvēśvaranagara after himself, he set up a liṅga and gave to it the villages Ānandapura and Munikūṭapura. In Kommu-grāma he established a liṅga called by his own name and gave for its enjoyment 30 khāri of (high-level) land and 5 khāri of low land. At Ēlīśvarapura, north-east of Śrīśaila he founded a maṭha to which his disciple Gaṇapati granted for the feeding-house (there) the village Avāri (?) and as āchārya-dakshiṇā 'the fee of the teacher' the village Kaṇḍrakōṭa in the Palli-nāḍu-vishaya. Having set up a liṅga at Nivṛitti he gave it the village Pūnūru which was included in Vellāla and formed part of the forest of Dudyāla. Having set up at Uttara-Sōmaśilā the liṅga called Viśvēśvara, he gave to it the village Aitaprōlu.

Śaivism in the Āndhra and in the Drāviḍa countries.

35. The charities of Viśvēśvara-Śiva were so varied that they deserve some attention. In the first place it is curious to note that the 60 families settled in the village were Drāviḍa-Brāhmaṇas while Āndhra-Brāhmaṇas of whom there must have been many, are not mentioned. Evidently the Pāśupata creed at this period was not quite so popular with the Āndhra-Brāhmaṇas as with the Drāviḍas though, however, it is known that the Pāśupata religion of the Kālāmukhas was in existence in the Telugu country even as early as the time of the Eastern Chāḷukya king Amma II (A.D. 945–970). But it does not appear to have exercised much influence over laymen as did the advent of the famous Śaiva saints of about the 8th and 9th centuries, in the south. Also at the beginning of the 13th century at Tiruvārūr in the Tanjore district, there was a Śaiva monastery called the Kṛishṇa-Gōḷaki-*maṭha* (*Annual Report* for 1910, page 97) which was evidently connected with that founded by Sadbhāva-Śambhu in the Dahaḷa country. A similar *maṭha* is mentioned in Nos. 359 and 361 of Appendix B which provided for the reading of the Tirujñāna in the temple and the maintenance of a flower-garden respectively. No. 364 also mentions Gōḷaki-*maṭha* and a certain Aghōradēva of that *maṭha*. The Chōḷa kings Rājarāja and Rājēndra-Chōḷa and the later Kulōttuṅga-Chōḷa III are well known to have taken active interest in the propagation of this creed.

The nature of Viśvēśvara-Śiva's charities.

36. The provision for a maternity, a hospital and a college, add further epigraphical evidence for the intimate connection of these establishments with a well-organized temple. Music and dancing also received due patronage and some special songsters and songstresses from Kāśmir were maintained. In my report for 1916, page 93, paragraph 15, reference was made to a class of Saiva extremists called Koṅga-Vīras who used to cut off their heads and tongues in a maṇḍapa specially erected for that purpose, in the Śrīśaila temple. The purpose for their doing so was not, however, then quite clear. The Malkāpuram inscription states that *for the protection of the village*. Viśvēśvara-Śivāchārya appointed ten village-guards called Vīrabhadras who either cut off their own head, stomach or scrotum in performance of this duty. As in the case of the Brāhmaṇa settlers, these also came from the Chōḷa country. Another class of village servants who were called Vīramushṭis were the professionals of the village and performed the duties of the smith, artizan, carpenter, potter, and barber. Vīramushṭi is a Śaiva term and occurs in inscriptions frequently in connection with a fee raised from the followers of the Śaiva faith. Koṅga-vāḷas (Koṅga-Vīras ?) are mentioned along with Eṛi-Vīras, Muṇai-Vīras and Iḷañjiṅga-Vīras as the followers of various Śaiva religious denominations (*Annual Report* for 1913 p. 100). The accountants and managers of the temple as well as of the village were imported from Pūrvagrāma in Rāḍhā, as already referred to. A feeding-house, in which the hungry of all classes from the Brāhmaṇa down to the Chaṇḍāla were fed, was a special feature of the charities instituted by Viśvēśvara-Śivāchārya; and this catholicity of the teacher is quite in conformity with the Śaiva creed of which he was a great exponent. A verse in this connection taken from the *Skandakālōttara* says—

पाषाणशिवसंस्कारात् भुक्तिमुक्तिप्रदो भवेत् ।

पाषाणशिवतां याति शूद्रस्तु न कथं भवेत् ॥

"The stone by purificatory ceremonies enjoined by the Śiva (-śāstra) grants worldy happiness and salvation and the stone (thus) becomes Śiva. Why then could not a Śūdra become one?" The last item mentioned in the inscription is the qualifications and the remuneration of the presiding teacher who, if he misbehaved was to be replaced by another man appointed by the community of Śaivas. This same strict behaviour has been enjoined in other inscriptions also where Śaiva teachers were appointed as heads of maṭhas (*Epigraph ia Indica*, Vol. XII, page 290 f.).

37. A few remarks on some of the Śaiva teachers mentioned in the above abstract of contents may not be out of place. The founder of the line who is stated to be Durvāsas, frequently occurs in many Tantra works as a preceptor presiding over the Āmardaka-maṭha (see Dr. Hultzsch's report on Sanskrit manuscripts, No. 2 introduction, page XVI f.). A commentary on Aghōraśivāchārya's Kriyākramadyōtikā, called Laghuprabhā, written by Nirmalamaṇiguru, a Śaiva Brāhmaṇa of Tiruvālūr in the Tanjore district, says that the Tantra literature came into the world from Durvāsas. Parāśaktimahiman is a small work in praise of the goddess Parāśakti also supposed to have been composed by Durvāsas. Dr. Aufrecht mentions in his *Catalogues Catalogorum* other similar works of the same author.

Durvāsas.

Sadbhāva-Śaṁbhu or Bhāva-Śaṁbhu one of the teachers of this line was a contemporary of the Kalachuri king Yuvarāja and received from him a part of the Ḍahaḷa country which consisted of three lakhs of villages. Among the Kalachuri-Chēdi kings there are two with the name Yuvarāja. The one here referred to must evidently be Yuvarāja I, whose wife Nōhalā and son Lakshmaṇarāja are stated to have made some gifts to the Śaiva teachers of the Kadambaguha family (*Epigraphia Indica*, Vol. I, page 267 f.). Yuvarāja I, has been assigned to the end of the 10th century A.D., or more correctly to the beginning of the 11th. Ḍahaḷa the country in which these Śaiva teachers flourished is identified with the Chēdi country in Central India of which Tewar (Tripurī of the inscriptions) was the capital. It was a Nine Lakh country of which three lakhs must have been given to the teacher Bhāva-Śaṁbhu by Yuvarājadēva as a maintenance gift (bhikshā). Some of the Tripurāntakam inscriptions, of the time of Gaṇapati, refer to the Ḍahaḷa country, its capital Tripurī, and the three lakhs of villages given to the Śaiva teachers of the Gōḷaki-maṭha founded by Bhāva-Śaṁbhu whom the Kalachuri king patronised.

Sadbhāva-Śaṁbhu and the Kalachuri king Yuvarāja I.

The next teacher Sōma-Śaṁbhu and his work Sōmaśaṁbhupaddhati appear to be quite well-known among the writers of Saiva works. Dr. Aufrecht, makes him the pupil of Sa-Śiva and states that he flourished about A.D. 1073. It is not unlikely that this Sa-Śiva of Dr. Aufrecht is a mislection for Sadbhāva Śiva. The Sarvadarśanasaṅgraha of Vidyāraṇya quotes his work and the Laghuprabhā already referred to, frequently mentions the Sōmaśaṁbhupaddhati. The last three teachers referred to in the inscription are Vimala-Śiva of Kēraḷa, Dharma-Śiva and Viśvēśvara-Dēśika. These three are also mentioned in the Tripurāntakam inscriptions; the first in a record of Śaka 1169 (= A.D. 1247) as Bimaḷa-Śivāchārya of Gōḷagiri in Tripurī which was situated in the nine-lakh country of Ḍāhaḷa and the third in very high terms of respect as the teacher of Gaṇapatidēva-Mahārāja established on the episcopal seat of Gōḷagi-maṭha of three lakhs of villages, famous in the three worlds, and as the disciple of Dharma-Śivāchārya the family prceeptor of the kings of Tripurī (i.e., the Kalachuris). It might be noted that the intervening teachers between Vimala-Śiva and Sōma-Śaṁbhu who wrote about A.D. 1073 as already stated, must have been at least seven, of whom the Malkāpuram record mentions only three. In the Tripurāntakam record of A.D. 1247, which falls into the reign of Gaṇapati, Bimaḷa-Śiva (i.e., Vimala-Śiva) does not appear as the royal preceptor, evidently because Gaṇapati, as the next verse of the Malkāpuram inscription informs us, was initiated into the Śaiva creed by Viśvēśvara-Śivāchārya, the pupil's pupil of Bimaḷa-Śiva in or a little before A.D. 1252.

Sōma-Śaṁbhu the author of Sōmaśaṁbhupaddhati.

Vimala-Śiva, Dharma-Śiva and Viśvēśvara.

38. The province Rāḍhā which formed a portion of the Gauḍa country, to which Viśvēśvara belonged, has been identified with a part of Bengal by Mr. R. D. Banerji, M.A. The village Pūrvagrāma has to be looked for somewhere in southern Rāḍhā. Further, among the donees of Mandaḍa and Velaṅgapūṇḍi, are mentioned 10 Brāhmaṇas of the village Pūrvagrāma in the Dakshiṇa-Rāḍhā province who were evidently of the same community as that to which Viśvēśvara-Dēśika belonged. Dakshiṇa-Rāḍhā is the southern Rāḍhā and corresponds to the Tamil Takkaṇa-Lāḍam of the inscriptions of Rājēndra-Chōḷa I, as pointed out by Mr. Banerji (*Journal of Royal Asiatic Society of Bengal*, Vol. V, page 71 f.). The epithet royal preceptor (rājaguru) given to Viśvēśvara is more than justified by the statement that the Chōḷa, Mālava and the Kalachuri kings were also his lay disciples. As the date expressly indicates, the teacher Viśvēśvara whose advent into the Kākatīya court was in the time of Gaṇapati, must have continued to exercise his influence and position as a great Śaiva teacher and scholar also in the court of Rudrāmbā. It may further indicate that Viśvēśvara may have also initiated Pratāpa-Rudra into the Śaiva creed. Five other inscriptions engraved on the same huge pillar (Nos. 95 to 99 of Appendix C) record other gifts made to the temple of Viśvanātha at Malkāpuram and supply the name of Viśiśvara-Śivāchārya a direct pupil of Viśvēśvara and evidently also his successor on the pontifical seat of the Gōḷakī-matha. Viśvēśvara's officer who was in charge of the grain stored for various charities, was Koṭṭaruvu Mallaya-Preggeda son of Immana-Preggaḍa of the Bhāradvāja-gōtra. No. 95 mentions as donees of land-grants the Śilpāchārya-Guḍḍōju, the smith (akkasāla) Prōlōju and three other masons who were evidently connected with the building of the Viśvanātha temple at Manthram.

Takkaṇa-Lāḍam same as Dakshiṇa-Rāḍhā in the Gauḍa country.

39. Of Pratāpa-Rudra we have only two records (Nos. 131 and 173 of Appendix C) in the collection which are dated respectively in Śaka 1225 and Śaka 1236. The former of these mentions a hitherto unknown officer of the king named Sōmaya-Gannaya. This officer must be distinguished from Nāgaya-Gannaya, another officer and commander of the king, who received the dedication of the Telugu poem Mārkaṇḍēyapurāṇamu written by Mārana, a pupil of the famous Telugu poet Tikkana Sōmayāji (Lives of the Telugu poets, p. 90). If Pratāparudra patronised the Sanskrit poet Vidyānātha the author of the Pratāparudrīya, his subordinates, Māraya-Sāhiṇi (or Śāhiṇi-Māra) and Nāgaya-Gannaya gave their patronage to Telugu literature, having respectively been the patrons of Bhāskara-Rāmāyaṇamu and Mārkaṇḍēyapurāṇamu.

40. A tentative genealogy of the Kōṭas appears on page 138 of the *Annual Report* for 1916. No. 109 of Appendix C, dated in Śaka 1130 and coming from Mukkamala within a few miles of Dharṇikōṭa the site of the ancient Dhānyakaṭaka the capital of the Kōṭa chiefs, records a gift made for the merit of Kētirāja who is evidently no other than Kēta II of the genealogical table quoted above. Inscriptions of the chiefs of this line between the Śaka years 1131 and 1156 have not yet been found. This want is partly supplied by a few records of the year's collection. In Śaka 1133 we are introduced to a certain Mahāmaṇḍalēśvara Kōṭa-Mummaḍi-Dēvarāja, son of Gaṇḍa, figuring as a vassal of the Kākatīya king Gaṇapati (No. 88 of Appendix C). What his relationship was to Kēṭa II or Bhīma III of the genealogical table, is not known. Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 65, refers to an inscription dated Śaka 1082 at Pedamakkena in the Sattenapalle taluk (Guntur district) which mentions the Mahāmaṇḍalēśvara Kōṭa-Gaṇḍapa-Rāja and his wife Bhūtamadēvī. These might have been the parents of Mummaḍi-Dēvarāja mentioned above. If the date was correctly read it would be the earliest date known so far, for the chiefs of the Kōṭa line. No. 79 of Appendix C which is perhaps also one of the Kēta II extends the period of his rule to Śaka 1135. Mummaḍi-Dēvarāja of Śaka 1133 who would thus be his contemporary, was evidently a member of a collateral branch. No. 79 supplies the names of two mistresses of Kēta II viz., Amarama and Kētama daughters of a certain Yerrama-Nāyaka. The king is already known to have had two other concubines in Gasavi-Sūramadēvī and Bhaṇḍārvu Prōlamadēvī (*Epigraphia Indica*, Vol. VI, p. 156). No. 261 of 1897 mentions five queens of Kēta. From

The Kōṭas, originally subordinates of the Kākatīyas.

Kēta II and his long rule.

Panidem in the Sattenapalle taluk, Guntur district, Mr. Sewell notes an inscription dated Śaka 1153 (= A.D. 1231) which records a grant by Prōludēvī, a rāṇi (wife) of Śrīman-Mahmaṇḍalēśvara Kōṭa Doḍḍa-Gēta Rāja (*Lists of Antiquities*, Vol. I, p. 65). As observed above Kēta (II) had a mistress named Prōlamadēvī of which Prōludēvī may be a possible variant. Besides Doḍḍa-Gēta must refer to Kēta II, this appellation being evidently applied to him to distinguish him from his grandson Kēta (III), who was perhaps born already in Śaka 1153. It is doubtful if Bhīma (III) of the genealogical list ruled at all. In this case the rule of Kēta II would extend not only up to Śaka 1135 according to No. 79 of Appendix C, but also to Śaka 1153, i.e., very close upon the beginning of the reign of Kēta III.

41. We have seen that the copper-plate record No. 5 of Appendix A in the *Annual Report* for 1916, was dated in Śaka 1162 in the time of Manma-Kēta or Kēta III. But No. 141 of Appendix C of this year's collection states that Gaṇapa or Gaṇapatidēva-Mahārāja, son of Manma-Kēta and Bayyamāmbā, made a grant in Śaka 1156. This apparent difficulty has evidently to be explained by supposing that Gaṇapa was already in this year the crown prince of his father Kēta III.

Kēta III and his son Gaṇapa.

This supposition is further corroborated by No. 65 of Appendix C which is dated in Śaka 1160 in the reign of the Mahāmaṇḍalēśvara Gaṇapatidēva-Mahārāja. Nos. 175 and 103 of Appendix C which are dated in Śaka 1169 and Śaka 1184 respectively, also belong to the time of the Mahāmaṇḍalēśvara Kōṭa-Gaṇapayarāja.

From Tāḍikoṇḍa in the Guntūr taluk of the Guntūr district, come two records one of which (No. 174 of Appendix C) is dated in Śaka 1183 and registers a gift by a certain Vennaladēvamma. No. 171 of the same Appendix which is mutilated, refers again to Kōṭa-Vennamadēvī who called herself 'lord of Dhānyakaṭakapura' and 'worshipper of the feet of god Amarēśvara'—the two well-known epithets of the Kōṭa chiefs. If the latter were identical with the former this lady chief will have to be connected with the time of Kōṭa-Gaṇapati. What her position was with reference to the royal family is unknown.

A new Kōṭa queen name Vennaladēvamma or Vennamadēvī.

42. The subordinate family of chiefs known as Parichchhēdis appears to have held sway in the Telugu country to the south of the Kṛishṇā from about Śaka 1049 to about Śaka 1199 (*Epigraphia Indica*, Vol. VI, page 224 f. and No. 136 of Appendix C). They are represented by seven inscriptions in this year's collection. The earliest chief of the line known hitherto was Nambaya or Nambirāja, a subordinate of the Chōḷa-Chāḷukya king Vikrama-Chōḷa. From Nos. 140 and 141 of Appendix C dated in Śaka 1144 and Śaka 1156 respectively, it appears that the chiefs of this family were contemporaneous with, but evidently independent of, the Kōṭa chiefs who called themselves 'the lions to the elephants, viz., the sāmantas (i.e., subordinates) of the Chōḷa-Chāḷukya kingdom.' The Parichchhēdis on the other hand styled themselves the main pillars of the Chāḷukya kingdom.' From the inscriptions of this family obtained hitherto we are not in a position to frame any connected genealogy. No. 140 of Appendix C noticed above, gives them the title 'lord of the town of Virajapurī' in addition to the epithets noticed in paragraph 52 of the *Annual Report* for 1916. Virajāpurī might be the same as that town, the conquest of which is attributed to the Eastern Chāḷukya king Kollabhigaṇḍa Vijayāditya (IV) in No. 23 of Appendix A already noted. The Mahāmaṇḍalēśvara Paṇḍyarāja of this family (No. 83 of Appendix C) is stated to have built and endowed in Śaka 1080 (A.D. 1158) the Agastyēśvara temple at Guṇṭūru (modern Guṇṭūr) in the Ōṁgēṟumārga, the district over which Nambaya held sway (*Epigraphia Indica*, Vol. VI, page 224). The genealogy given in this inscription is incomplete on account of the bad preservation of the stone. Six generations are given. Paṇḍya's relationship to Bhīma who is mentioned immediately before him is not certain. If it is presumed that these were son and father, the antiquity of the family and its lordship over the Ōṁgēṟumārga (district) would date at least from about Śaka 900. We have to await discovery of further records to establish Nambaya's relationship to Paṇḍya.

Parichchhēdis entitled 'lord of Virajāpurī.'

Paṇḍya's building of the Agastyēśvara temple at Guṇṭūr.

THE VIJAYANAGARA DYNASTIES.

43. The earliest Vijayanagara record in the collection (No. 27 of Appendix C) belongs to the reign of Bukka I called in the inscription Vīra-Bukkaṇa-Voḍeya. He is stated to have been ruling from Hosapaṭṭaṇa which has not yet been identified. According to some inscriptions in the Chitaldroog district the town Hosapaṭṭaṇa was in the Hoysaṇadēśa, i.e., the Hoysaḷa country. For some remarks on Hosapaṭṭaṇa see *Epigraphia Carnatica*, Vol. XI, Introduction, page 24. The next record in chronological order is No. 734 of Appendix B which is dated in the reign of Harihara II. It registers a gift of land to gods, Brāhmaṇas and Bhaktas in the year Śaka 1318 (= A.D. 1396). The distinction here made between Brāhmaṇas and Bhaktas is exactly what was perhaps intended in the so-called Rāmānuja record at Śravaṇa-Belgoḷa (Mr. Rice's *Epigraphia Carnatica*, Vol. II, page 100, No. 136) (see also Sir R. G. Bhandarkar's "Vaishnavism", page 54). The last year of Dēvarāya I, is known to have been Śaka 1344 (*Archæological Survey Report* for 1907–8, page 246). To this year belongs a record at Pātūr in the Guntur taluk (No. 125 of Appendix C) which mentions as donor the prince Rāmachandra who as we know already was the governor of the Udayagiri province in Śaka 1338 (*Indian Antiquary*, Vol. XXXVIII, page 91 f.). The fact that he made a grant of a land in this part of the country which belonged to the Koṇḍavīḍu-rājya shows that Rāmachandra subsequent to his rule over Udayagiri, may have been deputed to rule over the frontier province of Koṇḍavīḍu.

Bukka I ruling at Hosapaṭṭaṇa.

Harihara II.

Dēvarāya I.

His son Rāmachandra, probably ruler of Koṇḍavīḍu.

44. The only Sāḷuva record copied during the year comes from the Gōvindarājaperumāḷ temple at lower Tirupati (No. 762 of Appendix B). It was copied at the instance of Mr. J. Ramayya Pantulu in the hope that some further information about the Sāḷuvas would be found in it. It registers that in Śaka 1389 (= A.D. 1457) king Naraśiṅgayyadēva-Mahā-arasu ordered certain procedure to be adopted with respect to the distribution of the sacred food offered to the god in the Tiruveṅgaḷanātha temple on the Tirumale hill, the Govindarājaperumāḷ temple at Tirupati and the Aḷagiya-Perumāḷ temple at Tiruchānūr and refers also to the two feeding houses (Rāmānujakūṭa) established by the king at Tirumale and Tirupati.

Sāḷuva Naraśiṅgayyadēva-Mahā-arasu.

45. Nos. 718 and 573 of 1916 dated respectively in Śaka 1466 and 1467 fall into the reign of Sadāśiva. The former belongs to Mahāmaṇḍalēśvara Rāmarāja Viṭṭhaladēva-Mahārāja who had conquered the Tiruvaḍi (Travancore) country (*Annual Report* for 1900, paragraphs 78 to 81) and during whose governorship was issued the copper-plate grant (No. 6 of Appendix A in the *Annual Report* for 1906), by king Sadāśiva in Śaka 1459, the earliest date known so far for this king. Viṭṭhala seems to have enjoyed a quasi-independent power in the south as evidenced from the title Rājādhirāja assumed by him both in the copper-plate mentioned above and in No. 140 of 1905. No. 718 of Appendix B refers to the younger brother of Viṭṭhala, viz., the Mahāmaṇḍalēśvara Rāmarāja-China-Timmayadēva-Mahārāja. The fact that, in the resumption of land registered in this inscription the local officers of Chinna-Timma as well as of Viṭṭhala took part, suggests that the province to which the record relates must have been held jointly by these brothers who are together known to have conquered the southern country (*Annual Report* for 1915, page 111, paragraph 50). No. 598 of Appendix B mentions the ruling king as Rāmarāja Viṭṭhaladēva-Mahārāja-China-Timmayadēva-Mahārāja. But from No. 443 of 1905 we know that this same Chinna-Timmayadēva-Mahārāja was ruling the Chandragiri-rājya as his own province (nammiḍa-śīrmai) in Śaka 1467 (*Annual Report* for 1911, page 86, paragraph 56). The record under review mentions the Mahāmaṇḍalēśvara Apratīkamalla Manumbōli [Chennayadēva-Chōḷa-Mahārāja as a subordinate of the Vijayanagara crown. A record from Halukūru in the Madakasira taluk of the Anantapur district (No. 32 of Appendix C)

Rāmarāja Viṭṭhaladēva-Mahārāja a subordinate of Sadāśiva.

His brother China-Timmayadēva-Mahārāja.

Feudatory chiefs of the Manubōlu family.

supplies the name of another chief of this same family, viz., the Mahāmaṇḍalēśvara Apratīkamalla Manubōli Tirumalayyadēva-Mahā-arasu who was also a subordinate of Rāmarāja Viṭṭhalayyadēva. It states that this chief was in possession of the Niḍugal-nāḍu and gave in that capacity a grant of land as *kaṭṭugoḍage* to two gaüḍas for having repaired one of the breaches in a tank. Grants of *kaṭṭugoḍage* to private persons for repairing tanks at their own expense, also occur in Nos. 49 and 50 of Appendix C of the time of Achyutarāya. A still greater interest attaches No. 718 inasmuch as it mentions that a Brahman of Chēramahādēvi (i.e., Shermadevi in the Ambasamudram taluk) having fallen from his original high caste, his land and house-site were confiscated to the local temple of Tiruveṅgaḷanātha, with the income whereof four measures of rice were cooked for the god's offerings and used for feeding four Brāhmaṇas. The adjudging body that sat over this case of caste-degradation was composed of the two local agents of Viṭṭhala, the Mahāmaṇḍalēśvara . . . Nārāyaṇa Chauhattamalla Raṇa-vijaya Velumapāṭi Veṅgaḷadēva-Mahārāja, the kāryakartā (i.e., the agent) of (Viṭṭhala's younger brother) Rāmarāja-China-Timmayadēva-Mahārāja, the karaṇam and the learned great men (vidvan-mahājanas) of Chēramahādēvi, Ēlāpuram and Narasāpuram. The other record No. 573 of 1916 dated in Śaka 1467 mentions like No. 191 of 1914 the first four sons of Timmarāja as per table given on page 201 of the *Archæological Survey Report* for 1908–09. Viṭṭhala's record at Amarapura in the Madakasira taluk (No. 38, Appendix C) is dated in Śaka 1466 and registers the remission of the taxes teṟe, kāṇike and beṭṭi on barbers.

Disposal of an outcast Brāhmaṇa's property in the 16th century.

46. Another feudatory of Viṭṭhala was the chief Bhūtalavīra Rāmavarman of Jeyatuṅga-nāḍu. The reference to Rāmavarman Tiruvaḍi in No. 584 of Appendix B of the time of Chinna-Timma the brother of Viṭṭhala, must be to this same Bhūtala-vīra Rāmavarman of Jeyatuṅga-nāḍu (see also No. 302 of Appendix B).

A large number of inscriptions copied during the year belong to the kings of Travancore entitled Tiruvaḍi. The names Udayamārtāṇḍavarman and Vīra-Rāmavar-man occur alternatively and seem to have been quite popular in the family. An early king mentioned is Rāvaṇarāman Mārtāṇḍa Tiruvaḍi with date Kollam 610 (No. 324 of Appendix B). Another unnamed chief (Tiruvaḍigaḷ) of Jeyatuṅga-nāḍu was, as already stated, a contemporary and perhaps also a relation of the Pāṇḍya king Jaṭāvarman Kulaśēkhara I (No. 370 of Appendix B). Records of Vīra-Udayamārtāṇḍavarman, Vīra-Rāmavarman and a second Udayamārtāṇḍavarman come from the villages Brahmadēśam, Paḷḷakkāl and Ambāsamudram in the Tinnevelly district and range in date between Kollam 678 and 723. The full titles given to these chiefs are Śaṅkara-Nārāyaṇa, Veṉṟu-maṇkoṇḍa and Bhūtalavīra. Mr. T. A. Gopinatha Rao, in his first volume of Travancore Archæological Series (p. 55) also refers to a certain Travancore king Udayamārtāṇḍavarman, a contemporary of the Vijayanagara king Achyuta, who taking advantage of the weakness of the later Pāṇḍyas began to encroach upon their dominions. Udayamārtāṇḍavarman is found in most of his records to have adpoted the title Śiṟaivāy-Mūttavaṉ which means "the senior (member) of the Śiṟaivāy (branch)"; and Śiṟaivāy has been referred to as the name of a military stronghold or a province with military strongholds, in No. 373 of Appendix B. His dates range from about Kollam 653 to Kollam 707. No. 374 of 1916 registers a gift of the village of Vēppaṅguḷam alias Vīramārtāṇḍappēṟēri by the king to the temple at Brahmadēśam. Vīra-Mārttāṇḍa appears to have been one of the king's surnames since in another inscription (No. 389 of 1916) mention is made of the village Vīramārtāṇḍa-chaturvēdi-maṅgalam as having been founded in the name of the king. Nos. 311, 288 and 289 of 1916 mention a service called Śaṇbagarāmaṇśandi and Rāmavarman is stated in one of his inscriptions (No. 306 of Appendix B) to have been encamped at Saṇbagarāmanallūr and on that occasion to have conferred certain rights on Vidyāpati Ānandakkūttar Mudaliyār, the head of a maṭha at Tinnevelly. We may not be wrong in taking Saṇbagarāma to be another probable surname of Udayamārtāṇḍavarman. The other Travancore chief Vīra-Rāmavarman (Nos. 289, 302 and 306 of Appendix B) has been already noticed to have been a subordinate of the Vijayanagara chief Viṭṭhala (*Archæological Survey Report* for 1908–09, p. 196). The relationship that existed between Rāmavarman and Udayamārtāṇḍavarman is not very clear.

The Travancore chiefs Vīra-Udayamārtāṇḍa-varman and Vīra-Rāmavarman.

No. 671 of 1916 is dated in the 3 + 6th year of one Ravivarman and it is a question whether this can be the same as the Bhūtalavīra Ravivarman mentioned in No. 79 of 1896 and is stated to have belonged to the Siṟaivāy family.

Ravivarman.

47. Aṇṇaṇ Basavaṇṇa-Nāyakkar and Rāmappa-Nāyakar already known to us as Viṭṭhala's officers (*Archæological Surve, Report* for 1908–09, page 195 f.) are mentioned in No. 373 of Appendix B, which registers a gift by Rāmappa-Nāyaka, son of Gauḷa Vaśavaya-Nāyaka. This same Rāmappa-Nāyaka is again mentioned in another inscription (No. 598 of 1916) as having made a gift for the merit of Viṭṭhala's brother China-Timmayadēva-Mahārāja. The interest of the record No. 373 of Appendix B lies in the various heads of income with which the grant was made to the temple. These were mēlvāram, upādhi, inibōgam (i.e., viniyōgam), the dues to the king (கோமுறைப்படாயம்), viz., tīrvaikkāṇam, lakkābōgam including (the fee for the maintenance of) the hill-forts of Jeyatuṅga-nāḍu and Śiṟaivāy, tirigaikaḍamai, tarikkaḍamai (tax on looms), ūttaipāṭṭam, pāśivilai (fishery) and (taxes on) the iḍaṅgai and valaṅgai classes. The impost levied for the military defence of the conquered country deserves particularly to be noted.

Two other officers of Viṭṭhala.

48. The famous Viśvanātha-Nāyaka of Madura who followed Achyuta in his campaigns and got the Tiruvaḍi country from him as an amaranāyaka, was another officer of Viṭṭhala in the south. He calls himself an agent of Achyuta in No. 599 of 1916 and an agent of the Karṇāṭa king Rāmarāja in No. 385. No. 609 records a gift by one Uddaṇḍa, a subordinate of Viśvanātha. Viśvanātha and his successors who are represented in the collection almost without a break up to Tirumala-Nāyaka, acknowledged the Vijayanagara suzerainty while in reality they were ruling independently. The dates for the reigns of these chiefs differ sometimes from those given by Mr. Sewell in his *Lists of Antiquities*, Vol. II, p. 200. Kumāra Kṛishṇappa-Nāyaka, son of Viśvanātha, appears with the dates Śaka 1475 and Śaka 1477 (Nos. 497 and 530 of App. B) which are about ten years earlier than the earliest date given for him by Mr. Sewell. The latter record refers to a certain Ēkāmbaramudaliyār who was the agent of Kṛishṇappa-Nāyaka. His son Vīrappa or as he is called in the inscription Viśvanātha-Kṛishṇappa-Vīrappa, the agent of the Karṇāṭa king Tirumala I., appears under the date Śaka 1492 which is three years earlier than that given for him by Mr. Sewell. His younger brother Viśvanātha-Nāyaka who was a joint ruler with him calls himself the agent of Śrī-Raṅga II. in No. 663 of App. B which is dated in Śaka 1500. The titles which this Nāyaka bore are rather interesting. These were: Keḍuvaṇṇiyargaṇḍaṇ, Araiśūr-Rāmaṇ, Vīra-Vikramādittaṇ and Iraṇḍumuga-Vīrabhadraṇ. For the chief Vīrappa, No. 318 supplies the date Śaka 1521 which, according to Sewell, falls into the reign of the next king Vīrappa-Kṛishṇappa or Kumāra-Kṛishṇappa II. to whom belongs No. 717, dated in Śaka 1522. Muttukṛishṇappa is not represented in the collection. To his son Muttu-Vīrappa belong Nos. 309 and 378 of dates Śaka 1545 and 1547 which refer to a caste settlement in the Kaṇmāḷa community noted below under the miscellaneous section. Nos. 285, 293 and 519 are dated in the reign of the famous Tirumala-Nāyaka. The last of these mentions among his ancestors Nāgaya-Nāyaka and Viśvānatha-Nāyaka. Chokkaliṅga-Nāyaka mentioned in No. 521, dated Kollam 823 (=A.D. 1648–49) may have to be identified with Chokkanātha-Nāyaka of Sewell's genealogical table.

The Nāyakas of Madura.

49. Of Rāmarāja-Timmarāja (i.e., Tirumala I.) who was for sometime minister of Sadāśiva, mention is made in No. 64 of App. C, dated Śaka 1476. He is stated to have given as nāyaṅkaram the Koṇḍavīṭi-sīma to the Mahāmaṇḍalēśvara Timmarāja, son of Ōbaḷarāja and grandson of Siddhirāja. Siddhirāja-Timmarāja is also mentioned in paragraph 71 of the *Annual Report* for 1916, as the ruler of Koṇḍavīḍu about Śaka 1477. The Telugu poem *Paramayōgivilāsamu* composed by him and noted on page 201 of the *Archæological Survey Report* for 1908–1909 describes him as the son of Ōbaḷarāja, the grandson of Ananta and the great-grandson of Siddhirāja. Nos. 59, 163 and 165 of App. C, show that Siddhirāja-Timmarāja continued to be the ruler of the Koṇḍavīḍu province till Śaka 1482. The grant of the

Rāmarāja-Timmarāja and his subordinate Timmarāja, son of Ōbaḷarāja and grandson of Siddhirāja.

fee called Dommari-pannu to the local temple, registered in No. 59, is interesting. It states that with the consent of the various samayins the Dommara agents met together and decided the grant of the fee which was their due, for the merit of the 24 sub-castes of their community. The right of the Dommaras to collect such a fee, is known to have existed in the Nellore district even in the British period (Thurston's *Castes and Tribes*, Vol. II p. 187). The mention of Jagarāja, son of Siddhirāja-Timmarāja in a record of Śaka 1483 (No. 541 of App. B in the *Annual Report* for 1916) seems to suggest that Jagarāja succeeded his father in the charge of the Koṇḍavīḍu province. Tirumala (I.) under his well-known name Gutti-Yaṟaṁ-Tirumalarājayyadēva, Eṟa or Yeṟan-Tirumaladēva or Gutti-Tirumalarājayya, is mentioned in Nos. 1 and 176 of App. C and Nos. 575, 577 and 739 of App. B. Of a well-known poet of this time of the Tāḷḷapākkam family named Tiruveṅgaḷanātha (paragraph 72 of *Annual Report* for 1916) we have an indirect mention in No. 182 of Appendix C which states that Guṇḍavaram in the Guntur taluk was an agrahāram belonging to this personage (see *Annual Report* for 1916, page 14 f).

Tāḷḷapākkam Tiruveṅgaḷanātha.

50. To the reign of Śrī-Raṅga (II.) the son of Tirumala (I.) belong Nos. 162, 89 and 113 of 1917, dated in Śaka 1496, 1498 and 1499 respectively. A record of the same king, dated in Śaka 1499 was copied last year at Koṇḍavīḍu. The existence of these records in the country on the southern side of the river Kṛishṇā proves that the authority of the Vijayanagara crown over the Koṇḍavīḍu province did not suffer by the battle of Tālikōṭa. The viceroy at Koṇḍavīḍu at this period was a certain Rāmarāja-Jagarājayya, different from Jagarāja, son of Timmarāja mentioned in the previous paragraph.

Śrī-Raṅga (II.).

51. The high gōpura of the Vishṇu temple at lower Tirupati was stated in my *Annual Report* for 1913, page 124, to have been constructed by the Maṭla chief Tiruveṅgaḷanātha. This does not appear to be quite correct. Two inscriptions copied from the gōpura during the year (Nos. 763 and 764 of Appendix B) clearly state that the gift of the gōpura was made by Anantarājayya, son of Maṭli Tiruveṅgaḷanātharājayyadēva-Chōḷa-Mahārāja and that certain figures cut on the stone walls of the same gōpura are those of Maṭla Tiruveṅgaḷanātharāja and his queen Chennamma. Evidently these figures were cut on the walls by the son in honour of his parents and not by the latter in memory of their building the gōpura as was supposed in my earlier report.

Miscellaneous.

52. No. 6 of Appendix A belongs to a king whose inscriptions have not hitherto been discovered. It consists of four plates of six written sides, measuring $6\frac{1}{3}''$ by $2''$. They are strung on a circular ring to which had been attached a seal which is now broken. The bottom of the seal which held the ends of the ring is however still seen.

The alphabet is of the Western Chāḷukyan type and may be referred to the beginning of the 8th century A.D. The grant is dated from Pishṭapura (i.e., the modern Piṭhāpuram in the Gōdāvarī district). The first king mentioned is Mahārāja Raṇa-Durjaya. His son was Vikramēndra; and his son was Pṛithivi-Mahārāja of the Rama-Kāśyapa-gōtra (evidently a mistake for Kāśyapa-gōtra). In the 46th year of his reign, on the full-moon day of Kārttika, the king gave the village Tāṇḍivāḍa in Pāgunāra-vishaya to Bhavaśarman, who was a student of the Chhandōga-sūtra and belonged to the Kāmakāyana-gōtra. The donee was the son of Pṛithiviśarman and the grandson of Vishṇuśarman both of whom were great Sanskrit scholars. The donee who was a resident of the village Koṇḍamañchi, was well-versed in the Trisahasra-vidyā and had written (?) twenty commentaries on the śāstras. He had studied the Vēdas, the six Vēdāṅgas, Logic, Upanishads and Yōga and was piously engaged in performing sacrifices and observing rituals. The ājñapti of the grant was Śri-Rāmabinṟurāja.

A new copper-plate grant of about the 8th century A.D.

The king and his two ancestors mentioned in the inscription cannot be identified. The Piṭhāpuram pillar inscription of Pṛithivīśvara of the 12th century A.D. mentions a certain Raṇa-Durjaya among the early ancestors of the Velanāṇḍu chiefs of the

fourth caste. Perhaps this name was borrowed by the Velanāṇḍu panegyrists from the line to which the donor Prithivi-Mahārāja of our grant belonged. Pāgunāra-vishaya in which the granted village Tāṇḍivāḍa was situated has perhaps to be identified with the Pāvunavāra or Pāgunavāra-vishaya of the Eastern Chāḷukya copper-plates.

Gāṇadēva, subordinate of the Gajapati king.

53. Of Gāṇadēva, a subordinate of the Gajapati king Kapilēśvara, we have had hitherto only one copper-plate record dated in Śaka 1377 (*Indian Antiquary*, Vol. XX, p. 390 f.). In this year's collection we have a stone record of his, of the Śaka year 1376 (No. 70 of App. C), which is one year earlier than the copper-plate record. The chief is here called Gāṇadēva-Rautarāya-Mahāpātra.

Vaishṇava and Śaiva maṭhas connected with temples.

54. The Veṅkaṭāchalapati temple at Kariśūḷndamaṅgalam contains some records which refer to a line of teachers presiding over a maṭha in that temple. This temple is stated in No. 566 of Appendix B to have been situated on the southern bank of the river Taṇ-Porundam (i.e., Tāmraparṇī) and to have been in former ages worshipped by the sage Rōmaśa-Mahāmuni. It was repaired and reconsecrated in Śaka 1320 (No. 567 of Appendix B) by Mukundānanda-śrīpāda and evidently in consequence of it, its property was handed over for management to himself and his pupils and the then ruling Tiruvaḍi chief Mārtāṇḍa-aḍigaḷ of Jayasiṁha-nāḍu. Mukundānanda was one of the teachers in apostolic descent from the Paramahaṁsa-Parivrājakāchārya Dēvēndrapuri. His intimate connection with the temple is established by No. 576 of Appendix B which gives some details about the mismanagement of the temple property and the property of the maṭha by one of his disciples, the subsequent enquiry and dismissal of the offender concerned and the new appointment of some other pupil in his place. Another teacher in the line was a second Mukundānanda, Mukundānanda-śrīpāda or Mukundānandapuri who was a direct pupil of the Paramahaṁsa-Parivrājakāchārya Amararājapuri-śrīpāda after whom the village Kariśūḷndamaṅgalam or Teṇ-Tiruvēṅgaḍam was called Amararājapuri-chaturvēdimaṅgalam. This Mukundānanda II. transferred the whole property of the maṭha with its lands, valuables, cloths, coins and vessels to the temple of Veṅkaṭāchalapati in Śaka 1375 stipulating certain conditions regarding the auditing of accounts and the maintenance of disciples representing the line, that resided in the maṭha. Śaṅkarānanda-śrīpāda of No. 579, dated in Kollam 685, i.e., Śaka 1431, was evidently a much later teacher of the same line who presided over the maṭha of Dēvēndrapuri. It is not clear who these teachers were but the suffix *śrīpāda* or *puri* which these added to their names may show their connection with one of the probable orders of sannyāsins whose names ended in puri. From Mādipāḍu in the Sattenapalle taluk of the Guntūr district, comes a record (No. 187 of Appendix C) which gives a list of teachers whose names ended with the suffix śrīpāda similar to those of the Dēvēndrapuri line mentioned above. One of these teachers named Raghurāmāśrama-śrīpāda declared as stated in the inscriptions, that the river Kṛishṇā which flows close to the spot where the inscription is found, was highly sacred on account of its legendary connection with the Bhāgīrathī (i.e., the Ganges).

Their educative influence.

Other flourishing maṭhas connected with temples in the south, which were both teaching institutions as also resorts of itinerant mendicants, are mentioned in numerous other records copied during the year. The Gōḷaki-maṭha at Tiruvālīśvaram has been already referred to. The teachers of that maṭha belonged to the lineage (santāna) of Jñānāmṛitāchārya and explained tirujñāna (i.e., Śivajñāna) to the people who visited the temple. Another line of teachers of the Jīyar-santāna of the same maṭha, is also mentioned. In the Tiruvālīśvaram temple were two other maṭhas called Vīrapaṇḍitaṇ-tirumaḍam and Grāmarājaṇ-tirumaḍam. In Brahmadēśam was a maṭha called Periyanāṭṭu-maḍam. At Maṇṇārkōil was the Vaishṇava-maṭha of Śeṇḍalaṅgāra-māmuni. At Shermadevi, in the temple of Appan, was the maṭha called Muḍivaḷaṅgumperumāḷ-tirumaḍam in which provision was made for feeding the tridaṇḍi-sannyāsins and a teacher of the śāstras. The Śaiva maṭhas, viz., Saivap-perumāḷ-maḍam, Kīḷai-maḍam, Mēlai-mamḍa and the Tirunāvukkaraśar-tirumaḍam

also existed side by side with the Vaishṇava maṭha at Shermadevi. The Śaiva maṭha of Vāḻvalapāṇḍyaṉ-tirumaḍam was situated in the temple of Giriyāmbāḷpuram in the Ambāsamudram taluk of the Tinnevelly district and there was the Kavira-maṭha in the town of Tirunelvēli itself. Besides these maṭhas, the temples were also sometimes the centres of education inasmuch as they employed teachers of Vēdas, Śāstras, Purāṇas, etc., and encouraged singing and dancing (Nos. 390, 418, 565, 664 and 671 of Appendix B). The Malkāpuram inscription already noticed under the Kākatiya section has been found to describe a model institution of the kind. No. 695 refers to the gift made by a Brāhmaṇa to the Sarasvatī-Bhaṇḍāra of a temple by which we have to understand the library of books preserved in the temple for public study and reference or to a fund set apart for the advancement of education. Nos. 412, 413 and 421 of Appendix B, refer to the poet Rāmanāthaṉ Marudavanakavirājaṉ of the 16th century who was patronised by the Śaiva temple at Tiruppuḍamarudūr, for eulogising the greatness of that god. The enacting of dramas on festive occasions in temples has been already noted.

55. Inscriptions dealing with social legislation are always of some interest. One such record is No. 325 of Appendix B which quotes two earlier records of Kollam 555 and Kollam 591. These latter refer to an ostracism placed by the Veḷḷāḷars on the members of the Veḷḷai-Nāḍar community who it is stated earned their livelihood generally by service. A few Veḷḷai-Nāḍārs having, in their service as accountants, agents, etc., committed some unspecified offence against their employers of the Veḷḷāḷa community, the general public, the heads of families, accountants and all other members of this latter community in the district, met together and resolved; (1) that the three specified offenders be killed and (2) that it was beneath the dignity of the community to employ in future any Veḷḷai-Nāḍars even in cooly service and much less to permit them to be agents, accountants and officials. At the time of the record under reference, Kollam 628, further additions were made to the restrictions already registered. The Veḷḷai-Nāḍārs were not to take girls in marriage from the Tamil villages nor take up service in the Tamil country. The 23 listed offenders of the Veḷḷai-Nāḍar community were to be killed wherever they were found. No Veḷḷai-Nāḍaṉ was to be permitted in future to enter the Tamil districts. This social legislation of the Veḷḷāḷars and the dubious reasons given for doing so, describe the conditions under which inter-caste divisions and sub-divisions generally came to be rigorously enforced. The resolution was on the very face of it a very severe one and it is not possible to explain why the ruling king did not interfere in such a social legislation even when it concerned breach of public peace and ultimate loss of lives. The natural hatred which the Veḷḷāḷars of the present day still entertain for the Nāḍārs or Śāṉārs in the Tinnevelly district could possibly receive some explanation in the light of the facts revealed by this curious record. The restrictions imposed on the Veḷḷai-Nāḍar community that they should not enter the Tamil villages nor take Tamil girls to wife, indicate that these Veḷḷai-Nāḍārs were not of Tamil origin but were evidently natives of the bordering land which was Chēra or Kēraḷa.

Disputes between Veḷḷāḷars and Veḷḷai-Nāḍārs.

Two other records on social legislation are Nos. 309 and 378 which are dated in Śaka 1545 and Śaka 1547. They register a royal writ granted by Vīrappa-Nāyaka of Madura to the five sub-sects of the artizan community, facilitating their separation from each other and consequent dismemberment of the community. The reasons for this separation are not stated as in the case of the Veḷḷāḷars and the Veḷḷai-Nāḍārs. It has to be noted that the order does not seem to have proceeded from the king himself but to have been the result of an initiative taken by the sub-sects themselves. This is inferred partly by the statement that the writ was a privilege granted in the presence of Uḍaṉkūṭṭam-aṉaiñjāṉ or Uḍaṉkūṭṭam-pāḍagaṉaṉaiñjāṉ Kulaśēkharaṉ-āśāri who was evidently the leader of the Kaṉmāḷa community. This spirit of exclusiveness which was sought for in the 17th century, has happily given place to quite the opposite feeling in the present day. The non-interference of the Brāhmaṇas in this connection is significant.

Separation of the five sub-divisions of Kammāḷars.

Another community known as the Valaṅgai Uyyakkoṇḍārs—evidently merchants—is mentioned in No. 297 of Appendix B. Being much reduced in circumstances this

Valaṅgai Uyyakkoṇḍār community.

community was allowed certain concessions which consisted in a reduction of the communal tax (pagudi), viz., 64 poṇ for kār and 62 for paśāṇam.

56. The Muhammadan occupation of the country (துலுக்கவாணம், *i.e.*, °வாணன்) and the consequent ruin of the temples mentioned in Nos. 602 and 604 of Appendix B prior to A.D. 1488, must evidently refer to the interregnum in the Pāṇḍya country caused by the Muhammadans who, we know, were in possession of the Madura kingdom for nearly fifty years till they were ousted by the Vijayanagara prince Kampaṇa-Uḍaiyar (*Annual Report* for 1916, page 126).

Muhammadan occupation of the Pāṇḍya country referred to.

57. It has been noticed above that records of the Vijayanagara king Śrī-Raṅga II dated in Śaka 1499 are found at Koṇḍavīḍu and Niḍumukkula (No. 446 of 1915 and No. 113 of Appendix C to this report). But No. 93 of Appendix C also dated in Saka 1499 (= A.D. 1577), refers to the rule of the Gōlkoṇḍa king Ibrahīm Quṭb Shāh (A.D. 1550–1580) and seems to suggest that about Śaka 1499 the Muhammadan expansion south of the Kṛishṇā river was either beginning or had begun already. It is also possible that the existence of the records of Śrī-Raṅga II side by side with the one of the Quṭb Shāhi king in the Koṇḍavīḍu country has to be explained on the strength of the statement made in the Telugu poem *Yayātichariṭramu* that Śrī-Raṅga II and the king of Gōlkoṇḍa were on friendly terms at about this period though but temporarily (Archæological Survey Report for 1911–12, page 185, foot-note 2). According to Brigg's Ferishta (Vol. III, page 437 f) Koṇḍavīḍu was actually taken by the forces of Ibrahim Quṭb Shāh in A.D. 1579.

The Gōlkoṇḍa king Yibhurām Śāha (Ibrahīm Quṭb Shāh).

The record No. 93 of Appendix C registers an agreement arrived at by the people of the villages attached to the Rāvipūṇḍi-sthala, regarding the land-measurement of the villages included in that sthala (revenue circle ?) and the taxation. The measurement referred to was thus fixed. One paggamu was understood to consist of 50 cubits; 38 paggamus measured in a circle, made one kuchchala or 360 kuntas (sowable ?) with na 3 (i.e., three tūmus) of grain. With the kuchchala thus fixed the inscription next records the extents of land in each of the villages named above including the virigattus (correctly viridaṭṭu = isolated portions). The kāpus had to pay on each kuchchala of land one samasya (?), as tax; the Turukavāru (i.e., Muhammadans), ½ samasya and the Brāhmaṇas were to be sukhavāsins (i.e., to live in happiness without any payment of taxes). On cows and bulls the cultivators (kāpus) paid 1 samasya, while the Brāhmaṇas and Muhammadans enjoyed exemption. The other residents of the village paid ½ samasya for the same.

Scheme of land-measurement and taxation.

58. No. 128 of Appendix C which is another inscription from the Telugu country belonging to the Muhammadan times is dated in Śaka 1585 (A.D. 1663). Though written in Telugu it is full of Hindustani terms and seems to register that the people of Parimi (i.e., the modern Peda-Parimi) having raided (certain) lands of Tāṇḍikoṇḍa claiming them as their own, the residents of both Parimi and Tāṇḍikoṇḍa represented their case to the Huzūru (king). The people of the (neighbouring) villages gave evidence that the bhōgavaṭṭa (i.e., possession-deed) belonged to Tāṇḍikoṇḍa and not to Parimi and that the people of the latter village were causing unnecessary disturbance. Thereupon Valī Mahammattu-Dastigaha Saidu Abdullāgāru who had the mokhāsa of that village, ordered that the bhōgavaṭṭa should take effect in favour of the people of Tāṇḍikoṇḍa, that the Parimi people had no right (?) (hajītu) to cause any disturbance (garakasā) and that henceforward inscribed stones must be put up in unseen places—the reasons for doing so not being stated—in accordance with the bhōgavaṭṭa relating to the Tāṇḍikoṇḍa lands.

A dispute decided by a Muhammadan chief.

59. Of a local family of Zamindars known as Vāsireḍḍi in the Guntur district and referred to by Mr. Sewell on page 64 of his *Lists of Antiquities*, Volume I, we get two inscriptions at Chintapalli, in the Sattenapalle taluk of the Guntur district. An inscription of Veṅkaṭādri-Nāyuḍu of this family is also found at the Amarēśvara temple at Amarāvati in which temple, in the mukha-maṇḍapa, stands a statue of this

The Vāsireḍḍi family.

chief, wearing a crown. Inscriptions Nos. 185 and 186 of Appendix C dated in Śaka 1765 and 1766 respectively record gifts of Achammagāru who from local information is learnt to have been the wife of Veṅkaṭādri-Nāyuḍu. A few miles north of Krōsūru in the Sattenapalle taluk is the village Achchampet (i.e., Achchammapēṭa) which also is stated to have been founded and named after this lady. Veṅkaṭādri-Nāyuḍu himself is known in the folklore of this part of the country as the builder of 108 liṅga shrines to all of which he is stated to have granted lands. This story seems to be confirmed by the fact that in almost every temple in the part of the district near and about Amarāvati the mantrapushpam is recited even now for the prosperity of the Vāsireḍḍi chiefs, the only alternative mention made being that of the Rājā-Mānūri family. Two inscriptions of this latter family of Zamindars of the British period whose present seat is at Chilakalūrpet in the Narasaraopet tuluk, Guntūr district, have been found at Anantavaram, Guntur taluk (No. 62 of Appendix C) and Koṛiṭepāḍu (now part of Guntur town) (No. 81 of Appendix C). From the latter of these it is seen that the chiefs were probably originally the Muzumdārs (chief accountants) in the sarkāru of Mūrtijānagar (i.e., Koṇḍavīḍu) (see p. 71 of Sewell's *Lists of Antiquities*, Volume I) and later on became the Zamindars of Sattenapalle taluka.

Vāsireḍḍi Veṅkaṭādri-Nāyuḍu.

The Mānūri family.

10. Two other records of this early British period may also be noted here. No. 308 of Appendix B refers to the Honourable East India Company and to its officers "who were protecting the charities" of the Kāśīnāthasvāmin temple at Ambāsamudram. No. 696 of Appendix B records the repairs caused to be made to the Appaṉ (Veṅkaṭāchalapati) temple at Shermadevi by the resident mahājanas of the village at the instance of M.R.Ry. Varada Rao, son of the Hon'ble Rajaram Rao, while evidently he was the Head Assistant Collector there.

The Hon'ble the East India Company.

Order—No. 1035, Home (Education), dated 10th August 1917.

Recorded.

2. The Government observe that the number of inscriptions copied and examined fell from 835 in 1915–16 to 668 in 1916–17. Part V of Volume II of the South Indian inscriptions was published during the year under review. The Assistant Archæological Superintendent for Epigraphy is requested to push forward more vigorously the work of systematic publication of the inscriptions collected.

3. The Superintendent, Archæological Survey, is requested to submit after personal inspection his views in regard to the conservation of the monuments referred to in paragraph 8 of part I of the report.

4. The programme of work for the next field season is approved. The Government trust that the Assistant Archæological Superintendent will carry it out completely.

(True Extract)

R. Ramachandra Rao,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle.
,, the Superintendent, Archæological Survey, Southern Circle.
,, the Superintendent, Government Museum.
,, all Collectors.
,, the Home (Miscellaneous) Department.
,, the Government of India, Department of Education (with C.L.).
,, the ,, of Burma (with C.L.).
,, the ,, of Ceylon (with C.L.).
,, the Director-General of Archæology (with C.L.).
Editors' Table.